HEBREW

TEACH YOURSELF
H E B R E·W

By
Professor R. K. HARRISON, Ph.D.

AUTHOR'S PREFACE

HEBREW may seem to present a number of initial obstacles to the aspiring student. Its appearance is strange to those unfamiliar with Semitic languages, and it lacks almost all contact with the grammar and syntax of Classical or modern European languages. The alphabet is unfamiliar at first sight, and some of the letters are apt to be confused. Writing vocalised consonants from right to left is strange to the majority of people; the ring of Hebrew words and phrases, particularly when guttural letters are enunciated, is equally unfamiliar.

Another difficulty might appear to subsist in the triliteral nature of most Hebrew roots, so that to a beginner they not only sound alike, but would also seem to require a considerable amount of mental effort to fix them accurately in the memory. Furthermore, the virtual absence of compound forms demands a separate Hebrew word for verbs which to us may express the same root idea, a factor which again appears to make for excessive memory work.

Many such ideas arise through a beginner's unfamiliarity with the language, *but the student may be assured immediately that his efforts will bring a quicker dividend in the form of an ability to translate the original than would be the case with Classical and other languages generally.* A further merit is that previous experience in language-study is not essential; in fact, it may even be disadvantageous, and the majority of students grasp the principles of Hebrew grammar readily when only the mother-tongue is known. It is true, of course, that the study of any language requires enterprise, effort and perseverance, and in this respect Hebrew is no exception.

All students welcome the comparative smallness

of the Hebrew working vocabulary. Grammatical
forms are quickly recognised as schematic, and once
the primary rules have been mastered, they can be
applied with almost mathematical regularity and
precision to produce the required parts of speech.
The verb paradigm is remarkably unelaborate, with
its two themes expressing completeness or incom-
pleteness, along with their characteristic modifi-
cations, and contrasts favourably with the complex
verbs of Latin and Greek. There are two genders
only, and no case-endings of the sort found in other
languages. Hebrew syntax has rejected the elabo-
rate formulation of subordinate clauses for a series
of simple sentences coordinated by the copulative
conjunction. This has given simplicity and vivid-
ness to the language, making it a powerful vehicle
for conveying fundamental spiritual truths.

These factors largely compensate for the un-
familiarity of the language, and are always encourag-
ing to the beginner. The author has endeavoured
at every stage to introduce the various principles as
clearly and attractively as possible, and has stated
the main rules of articulation and grammar before
attempts are made to translate phrases and sen-
tences. In the writer's teaching experience this has
worked most effectively with beginners, as it appeals
to the rational processes of the mind.

Of a number of current systems of transliteration,
what appears to be the least complex has been
adopted. The mass of detail which characterises
advanced Hebrew grammars has been avoided in the
interests of presenting basic grammatical principles
simply. This procedure imposes obvious limitations
on the work, which nevertheless, as an introductory
manual, may encourage the student to master what
Ewald described as "the eternal mother-tongue of
all true religion."

INTRODUCTION

A CERTAIN professor at an English University is said always to commence his initial lecture on the Hebrew language with the words, " Gentlemen, this is the language which God spoke ". Since substantial portions of the Divine revelation were given through the medium of this language, it is disconcerting to encounter such a marked resistance amongst Christian students to the diligent study of Hebrew.

The present writer feels that one reason for this state of affairs is the complexity and obscurity of the bulk of grammars published in the last century, and the present book is an attempt to state the basic principles of what is, after all, a comparatively uncomplicated language, as simply as possible.

Since Hebrew is now the official language of the State of Israel, it has gained in importance during recent years, and this fact makes its study a matter of more than purely antiquarian or theological interest.

The student will have sufficient equipment to study the simpler prose passages of the Old Testament when he has mastered the contents of the book, and in addition he will derive greater benefit from subsequent perusal of such works as Gesenius–Kautzsch–Cowley, for the finer points of the language as met with in more advanced Hebrew prose and poetry.

This, then, is a book for beginners, and whilst the writer makes no claim whatever to originality of content or presentation, he trusts that the simplified arrangement of the material will be of assistance to students, and especially to those who are endeavouring to learn Hebrew through private study. The chapters follow the order observed by the majority of grammars, and for the first few chapters the Hebrew words are transliterated as they occur, to

enable the student to grasp their pronunciation and inflection. Proper names and technical terms are fully accented when they first occur, but subseqûently they carry the minimum of accentuation, in order to simplify the format. The Divine Name is left unpointed throughout, and certain phrases are repeated in the exercises in a manner similar to the Biblical idiom.

A pocket lexicon suitable for beginners is the Hebrew–English lexicon published by S. Bagster and Sons, while for more advanced study the Oxford Hebrew Lexicon (Brown, Driver and Briggs), or the excellent two-volume work, Lexicon in Veteris Testamenti Libros, by Koehler and Baumgartner, will be found to satisfy all normal requirements.

I wish to acknowledge the kindness of a Canadian scholar, Rabbi David Kirshenbaum, of London, Ontario, in reading the manuscript and making suggestions for the improvement of this work. I am indebted to the Rev. J. M. Wilkie, M.A., B.D., formerly lecturer in Hebrew in the Universities of Durham and Cambridge, for his kindness and diligence in correcting the proofs.

A number of changes in the arrangement of the material have been suggested by scholars to whom the book was submitted in proof, and the majority of these modifications have been incorporated, so as to make the book as useful as possible within its obvious limitations. In this respect I am particularly indebted to the Rev. Robert Davidson, M.A., B.D., of Aberdeen. My final acknowledgment must be to Mr. Leonard Cutts, Editor of the Series, for his care and consideration in dealing with the book at all stages of its development.

R. K. HARRISON.

CONTENTS

THE ALPHABET

Form. Primary or Medial.	Final.	Name.	Transliteration.	Numerical Value.
א		'Aleph	'	1
בּ ב		Bêth	bh, b	2
ג ג		Gîmel	gh, g	3
דּ ד		Dāleth	dh, d	4
ה		Hē	h	5
ו		Wāw	w	6
ז		Záyin	z	7
ח		Ḥêth	ḥ	8
ט		Têth	ṭ	9
י		Yôdh	y	10
כּ כ	ך	Kaph	kh, k	20
ל		Lāmedh	l	30
מ	ם	Mêm	m	40
נ	ן	Nûn	n	50
ס		Sāmekh	ṣ	60
ע		'Ayin	'	70
פּ פ	ף	Pē	ph, p	80
צ	ץ	Çādhê	ç	90
ק		Qôph	q	100
ר		Rêš	r	200
שׂ שׁ		Sîn, Šîn	s, š	300
תּ ת		Tāw	th, t	400

The Hebrew alphabet comprises twenty-two letters, all of which are consonants, and whose shapes in the first instance were similar to the objects which they are supposed to have signified.

HEBREW is one of the north-west Semitic group of languages which also includes Phoenician, Punic, Moabitic and Aramaic. It has considerable affinity with Arabic as well. From a linguistic standpoint, Hebrew was probably at its best in the period which saw the composition of the historical books such as Samuel and Kings, and the pre-Exilic prophets. Aramaic increased in influence particularly after the Exile, and towards the start of the Christian era it supplanted Hebrew as the spoken language of the Israelites.

We will now look at the Hebrew alphabet in some detail, considering each letter separately, and noting the manner in which it is to be sounded in reading.

א must never be mistaken for the letter "a", since it is always a consonant. It is represented by a "smooth breathing" ('), and is similar in nature to the silent "h" in the word "honour".

ב is "bh" and is pronounced like a "v"; בּ is a hard "b" as in "bat".

ג is transliterated "gh", and is pronounced with a slight throaty sound; גּ is a hard "g", as in "get".

ד is "dh" and is pronounced like the "th" in the word "the"; דּ is a hard "d", as in "day".

ה is the letter for "h".

ו represents the letter "w".

ז is the letter "z".

ח is signified by "ḥ", the dot underneath helping to distinguish it from ה. It is pronounced like the

"ch" in the German "ach", or the Scottish "loch".

ט is transliterated "ṭ", the dot underneath the letter again serving to differentiate it from a subsequent "t". It is pronounced as a dull "t" by pressing the tongue to the palate.

י is the letter "y".

כ is transliterated "kh", and is very similar in sound, though somewhat lighter in tone, to the "ch" sound (ח) above ; כ is a hard "k" as in "kept".

ל represents "l".

מ is the letter "m".

נ is transliterated "n".

ס is represented by "s", to distinguish it from a subsequent letter (שׁ), and has a dull "s" sound.

ע is transliterated by the "rough breathing" ('), and is pronounced with a harsh guttural sound from the back of the throat.

פ is "ph", pronounced like "f" ; פּ is a hard "p" as in "peg".

צ is transliterated "ç", and has a sharp hissing sound of "s", like the "ç" in the French word "garçon".

ק is represented by the letter "q", and the sound is like a "k" or a "q" pronounced from the back of the throat.

ר is the letter "r".

שׁ with the dot over the right hand corner is transliterated "š", and is pronounced "sh" ; שׂ with the dot over the left hand corner is the letter "s".

ת is the equivalent of "th" as in "these" ; תּ is a hard "t" sound as in "tin".

It must be borne throughout that the sound for ·

'Aleph amounts to nothing more than the emission of the breath in preparation for pronouncing the word or syllable of which it is the commencing consonant. When it occurs within a word its effect is much the same as if we were to pronounce the word "re-educate", by pausing slightly after the enunciation of the first syllable, and then stressing the second "e" by a fresh emission of the breath. The sound for 'Ayin is as though one were clearing one's throat, without, however, uttering a clear, deep grunt. Many of these sounds are difficult to articulate, and this is rendered more complicated by the fact that we cannot be absolutely certain of the original pronunciation. Furthermore, our Western articulation is different from that in the Orient, so that each experiences trouble in attempting to pronounce certain words from the other's language. For example, the Semites had a liberal sprinkling of vowel sounds in their words, and seem to have been almost unable to pronounce two or three consonants together. Thus a word like "rhythm" would probably have been broken up into three syllables by placing a very short vowel sound between the "r" and the "h", regarding the "y" as an "i" in sound, and placing a further vowel between the last two letters of the word.

However, our primary aim is not to secure a pronunciation as near as possible to what the original is thought to have been, but to ensure the mastery of a working pronunciation adequate for the articulation of the language as printed. Careful attention to the table of pronunciation will enable the student to acquire a reasonable accuracy in representing the original sounds. The letters with a guttural quality should be enunciated most carefully, as this is not

·always easy for Western people to master, to whom the majority of guttural sounds seem alike.

In writing Hebrew we shall use the printed "square" character, so that whilst we talk about "writing" Hebrew we are actually "printing" it. Care must be taken with letters which look alike but which in fact have some characteristic difference. Looking through the alphabet in order we notice that whilst the letters ב and כ exhibit some similarity, the ב (bh) has a small projection "or" tittle at the bottom right hand corner, whilst the כ is rounded off to make "kh". ג (gh) has a slightly angular projection to the left of its base, whilst נ (n) is square at the top and bottom, and thus is to be distinguished from כ, as well as being smaller in size.

ד (dh) and ך (kh, final form) are frequently confused at the start. The latter will be seen to come below the line of writing, whilst the former remains on it. Both must be distinguished from ר (r), which is rounded at the top, whereas both ד and ך have the "tittle".

The letter ה (h) is different from the guttural ח (ḥ) in that the top is closed in the latter, a fact which tends to be a source of confusion. The letter ת (th) is unlike both of these in that, whilst it is closed at the top, it has a "foot" at the bottom left hand corner.

Difficulty is sometimes experienced in distinguishing between ן (n) in its final form (which drops a little below the line of writing), and the letter ו (w), which has a slightly rounded projection at the top left, and also the letter ז (z) which carries a small angular bar on the top, extending to an equal distance on either side. Of the primary or medial

forms, qoph (ק) is the only one to drop below the line. The letter yodh (י) must always be written above the line, on a level with the top of the other letters except lamedh (ל), which is the only one to begin a little above the other letters. If the yodh is lengthened unduly it can be readily confused with reš (ר), and possibly with waw (ו).

Final ם (m) must be written as a square, and in this way will not be mistaken for samekh (ס), which is round, or for teth (ט), which, whilst also round, is open at the top. Primary or medial מ (m) is open at the bottom left hand corner. The letter ע (‘) has a different curvature from צ (ç), or from its final form (ץ), which drops below the line.

There are five letters which exhibit two distinct forms, which we have designated primary or medial, and final, in our table of the alphabet. These letters are כמנפצ, and when they occur as the initial letters (primary), or when they are found occurring within a word (medial), they are written as above, resting on the line. But when they constitute the last letter of a word, their forms are altered to ךמןףץ, coming below the line, with the exception of ם (m). This latter, as we have already observed, is written like a closed square when occurring in its final form.

Six of the consonants in the Hebrew alphabet have an alternative hardened form, which one may produce by inserting a point (·) inside the letters themselves. The consonants thus affected are בגדכפת, *i.e.*, "bh", "gh", "dh", "kh", "ph", "th", but when read with a point (*i.e.*, בגדכפת), they assume a hard sound and are transliterated "b", "g", "d", "k", "p" and "t".

We have seen that all the above letters are con-

sonantal in force.   In ancient times the Hebrew words were written without vowels in what is called "unpointed" script, so that each word consisted of a group of consonants whose vowel sounds were supplied from memory by the reader. The Hebrews knew, from oral teaching and practice, which vowels were associated with the different words, and it was only after many centuries that a mechanical system of vowel "points" was devised, enabling the reader to pronounce any word without prior knowledge of its sound.   Whilst a vowel-less text (*i.e.*, unpointed) might be thought to be fraught with difficulty for the student, it must be remembered that some systems of shorthand at the present time employ the same idea with excellent results in intelligibility.   If we were to take, for example, the consonants BT, we should actually experience little practical difficulty in deciding from the context whether the word was BAT, BET, BIT or BUT, and the same would apply to more developed forms.

One of the stranger features of the Hebrew language in occidental eyes is the fact that, in common with all the Semitic languages, it is written across the page from right to left.   It is frequently perplexing to beginners to have to commence writing the Hebrew characters from the right hand side of the page, but only a small degree of practice is necessary to become used to this procedure.

On the basis of the information which we now possess, we may begin to write some of the Hebrew equivalents of the English letters in our table of the alphabet.   Let us take a number of English consonants, such as "d", "ph" and "l".   To write this in Hebrew characters we commence at the right of

our paper and work in the direction of the left, thus ←——— (l) **ל** (ph) **פ** (d) **ד**, making the word **דפל**. What might appear to us to be the "last" character (*i.e.,* **ד**) is actually the first one to be written down, followed by the second, (**פ**) and third (**ל**) to the left of it.

Now let us take a group of consonants and transliterate them into square Hebrew character :

1. nphš. 2. mwn'. 3. ph'rç. 4. ṭẓṣr. 5. šyrm. This would be rendered as follows, beginning to write at the top right hand side of the page :

1. נפש   2. מונע   3. פארץ   4. טזסר   5. שירם

A similar principle applies to the rendering of Hebrew characters into English, except that in transcribing them the student will begin writing at the left hand side of the page and continue to the right in the ordinary way. For example, a group of consonants such as

1. הן   2. צדיק   3. חלמיסא   4. קארא   5. עלמות

will be rendered into English letters as follows :

1. hn. 2. çdhyq. 3. ḥlmyṣ'. 4. q'r'. 5. 'lmwth.

Care must always be taken to form the Hebrew letters correctly, and to avoid confusion in transliterating those which are similar in sound or appearance in English as well as in Hebrew.

Exercise 1

Practice in writing groups of consonants in English.

1. אתף   2. בלנו   3. קטלם   4. שלחיני   5. משלך   6. ערבינו

7. זפשלן   8. כלותי   9. צלעפא   10. זרגחם   11. תלטמעין

12. הוכלעים   13. חפעזיק   14. טיראש   15. שלקאלו   16. דפטאניך

17. עלישמו   18. סמטשב   19. כצפעיל   20. חזקהמש.

Practice in writing groups of consonants in Hebrew.

1. ḥṭšm. 2. lph'š. 3. çrmyw. 4. ṣnṭhly. 5. t'ql'my.
6. sblīwy. 7. qphṣ'tç. 8. dh'rm'ly. 9. pmḥṭš'nwn.
10. krm'ṣphqy. 11. 'zw'ghn'. 12. ṭršdhmw. 13. bghlṣḥ'.
14. çhwghl'. 15. qmthwy. 16. 'nç'lyn. 17. ḥnbhṭṣ.
18. thç'nṣ'm. 19. 'myn'ṭw. 20. grql'myw.

VOCALISATION

Up to the first few centuries of the Christian era, the Old Testament was written in unpointed consonantal Hebrew, with the reader supplying the vowel sounds from memory. As Classical (*i.e.*, Biblical) Hebrew fell into disuse for conversational purposes, it became necessary to devise some system of vocalising the text so as to enable it to be read correctly without any necessary previous acquaintance on the part of the reader with the sound of the words.

This difficulty had been partly met in the un-pointed text by the use of certain consonants to indicate the principal long vowels, the particular consonants being he, yodh and waw. In practice this was as follows :

ה signified â ; hence לה was read lâ.

י signified ê and î ; hence לי was read lê or lî.

ו signified ô and û ; hence לו was read lô or lû.

To show that these vowel-letters had a permanently long sound in their pronunciation, the English transliteration is accented by means of a circumflex ($^$). A knowledge of the context was necessary, of course, in deciding upon the correct word from the alternatives which these vowel-letters sug

When such letters are omitted in the spelling of words to avoid reduplication of consonants, the vowels are then said to be written " defectively," e.g., עֻץ for עוּץ. This is commonly found in the Hebrew Bible.

About the seventh century A.D. a vocalic system was introduced by the Massoretes, a group of people interested in preserving and vocalising the traditional Hebrew text, and who derived their name from the Hebrew word for "tradition". The system consisted of vowel points or signs which were written in and around the consonants so as not to interfere with their traditional sacredness. We will now study them in tabular form for convenience.

Table of Long Vowel Signs

Vowel	Name	Transcribed	Pronounced
־ָ	Qāmēç	ā	As in calm.
־ֵ ־ֵ	Çērê	ē ê	As in obey.
־ִ	Ḥîrĕq (long)	î	As in morphine

Table of Long Vowel Signs (*continued*)

Vowel	Name	Transcribed	Pronounced
(˙) ֹ ‧ ‿	Ḥōlĕm	ô ō	As in tone.
וּ ‥	Šûrĕq	û	As in mute.

Table of Short Vowel Signs

Vowel	Name	Transcribed	Pronounced
ַ	Páth	ă	As in mat.
ֶ	Sᵉghôl	ĕ	As in then.
ִ	Ḥirĕq (short)	ĭ	As in hit.
ָ	Qāmĕç Ḥaṭûph	ŏ	As in top.
ֻ	Qibbûç	ŭ	As in shut.

The line on which they would be written is indicated to show their relative positions as coming either above or below the line. To acquire the correct pronunciation of the various vowels it will be necessary

to practise saying them very carefully. One will notice from these tables that the vowel hireq has a long and a short form, and also that the same sign (ָ) is used for a long "a" and a short "o". Whilst this latter may appear confusing, we shall shortly learn a means of differentiating between the two.

The three dots in qibbuç are written at a slight angle, whilst the yodh in full çere (ֵ) and hireq (long) are written to the left of, and above the vowel point. Because the consonants yodh and waw are used with points to express the vowel sound, they are said to have homogeneous vowels, and in transliteration this is indicated by a circumflex accent placed over the corresponding English letter. Thus full holem (וֹ), defectively ('), is written "ô" as distinct from the alternative rendering of holem as "ō". Exactly the same applies to çere. In pronouncing long hireq (ִ) and full çere (ֵ) an attempt should be made to recognise the place of the quiescent yodh, analogous to the way in which the personal pronoun "I" is pronounced, when a faint "y" sound is enunciated at the end. The full form of these two vowels, i.e., including the quiescent consonant as well as the vowel itself, is said to be "permanently long", since the form of such vowels cannot be shortened under any circumstances, as opposed to the "tone long" vowels, which are only long in virtue of their relation

to the tone or accent, and which may become short in other forms of the same word.

All Hebrew words must start with a consonant, and when vowels are added, each one is placed in close association with the consonant with which it is to be pronounced, generally directly underneath the consonant. Thus, to write "bā" we would use ב with qameç directly under it, *i.e.*, בָּ. A more complex word "bārā'" would be בָּרָא, the consonant preceding the vowel in each case, so that it could not possibly be pronounced "bāāṛ'", which would need to be spelled in a different way. When the vowel sign for holem is used, it is placed above the consonant, as in מֹר, mōr, or with full holem as in דּוֹר, dôr.

When holem precedes א, the point is placed on the upper right of the letter, as with יֹאמַר (yō'măr). When it follows the א, the point is placed on the upper left, as in אֹבֵד ('ōbhēdh). When holem precedes שׁ, the points coincide, as with מֹשֵׁל (mōšēl). When holem follows שׁ, the points again coincide, as with שֹׁטֵן (sōṭēn). The letter שׁ will be "šō" to commence a syllable, *e.g.*, שֹׁמֵעַ (šōmă'), and "ōs" in other places.

Exercise 2

(*a*) Transliterate into English as many renderings as possible of the following vowel-letter combinations:

‎1. לִי ‏2. מה ‏3. כִּי ‏4. שה ‏5. להלו ‏6. מימו ‏7. חול

‎8. נהמי ‏9. סינו ‏10. לומי.

(*b*) **Transliterate** the following into Hebrew vowel-letters :

1. lắlâ. 2. lilô. 3. lôlâ. 4. bhânâ. 5. môlû. 6. nêlû.
7. mûnê. 8. lêlê. 9. qînâ. 10. lînê.

(*c*) Write the vowels corresponding to the following vowel points :

.9. ֹ 8. ִ 7. ֽ 6. ַ 5. ֱ 4. ֶ 3. ָ 2. וּ 1.

12. ֻ 11. ֵ 10.

(*d*) Write the vowel points for the following vowels :

1. ā. 2. û. 3. ĕ. 4. ō. 5. ĭ. 6. ô. 7. ŭ. 8. ă.
9. ĕ. 10. ŏ. 11. ê. 12. î.

(*e*) Write the following practice words in pointed Hebrew :

1. bĕn. 2. bēn. 3. gôr. 4. mĕm. 5. 'âkhăl. 6. çâphôn.
7. 'îš. 8. mĕḇĕn. 9. 'ĕmĕth. 10. qôṭēl. 11. ḥâšîm.
12. ṣēphĕr. 13. gâdhôl. 14. hû'. 15. šûrĕq. 16. môlênû.
17. 'âphăr. 18. hî'. 19. 'ênê. 20. 'ĕbhĕn.

(*f*) Write the following practice words in English, trans-literating (ָ) by qameç :

1. אָדָם 2. אֲרִית 3. שָׁלוֹם 4. מִימֵי 5. צְפוֹנָה 6. עִיר

7. בַּת 8. אֱלוֹמִי 9. לָנוּ 10. מַיִם 11. קָרָא 12. כּוֹכָבִים

13. יָלֵת 14. גַּמְנוּ 15. אָלֶם 16. עָצוּם 17. יָרֵא 18. כֹּפֶר

19. שׁוֹר 20. מַזֲחָה.

THE SYLLABLE AND THE ŠᵉWA

A SYLLABLE may be defined as a unit of pronunciation which in other than monosyllabic words forms part of a word, and which contains one vowel sound preceded—and often followed—by a consonant. Two types of syllable in Hebrew emerge as a result, and for convenience they are designated as "open" and "shut".

An open syllable is one ending in a vowel, whilst a shut syllable is one which has the vowel shut in between two consonants. An example of the first variety is בָּ, bā, which consists of one consonant and one vowel only, whilst the second kind is illustrated by the word בַּת, (băth,) containing two consonants with a vowel in between. So the word שָׁמַר (šāmăr) has the first syllable (שָׁ) open, whilst the second (מַר) is shut.

Words in Hebrew are generally accented or stressed on the final syllable, and in transcription this is denoted by a small arrow-head over the stressed syllable, e.g., זָקֵן (zāqēn). When the accent falls on the last or ultimate syllable it is said to be Milraʻ (מִלְרַע means "from beneath"). But there are also a considerable number of words stressed on the

26

penultimate or next to the last syllable, *e.g.*, חֶסֶד (ḥĕṣĕdh) and this accentuation is said to be Mil'el (מִלְעֵיל means "from above", *i.e.*, above the end of the word). The accent rarely if ever falls on the ante-penultimate in a word of more than two syllables.

The tone or accent is closely related to the vowel properties of the syllable. An open syllable gener- ally has a long vowel, but if it carries the accent it can have a short vowel. The word for "heaven" conveniently illustrates this point. The pretonic syllable of שָׁמַיִם (šā-măyĭm), *i.e.*, שָ, is open and has a long vowel, but the syllable carrying the tone or accentuation (מַ) is short, although it too is open.

Similarly a shut syllable generally has a short vowel, but it may have a long vowel if the accent falls on it. So with דָּבָר (dābhăr) the accentuation is milra', and whilst being a shut syllable it has a long vowel.

Out of all this may be stated an important rule :

Any syllable which is shut and does not carry the accent must have a short vowel.

In addition to the long and short vowels, there is another variety of enunciation which is in effect a very quick vocalic utterance, amounting in tonal quantity to about half of an ordinary short vowel.

The ancient Hebrews called this hurried vowel-sound the "šᵉwa" (שְׁוָא from a root meaning "nothingness") to show its lightness of sound.

Attempts to illustrate its function in English are not wholly satisfactory, but an analogy may be found in the pronunciation of the word "banana". When we enunciate it, we do not split it up into evenly balanced syllables and say "ba-na-na", as the word is spelled. Instead we practically obliterate the first vowel "a" and substitute for it a hurried, blurred "e" sound as we press on to pronounce the second and third syllables. If this were a Hebrew word, it would then be transliterated "bᵉnana", the small superscript "e" signifying that very short tonal quality characteristic of the hurriedly pronounced vowel. Similarly the word "police" is not uttered as "po-lice", but the "o" again undergoes a change of sound in the quickness of pronunciation, and would be transliterated "pᵉlice".

The šᵉwa may be simple or augmented in nature, and in addition to the quick, light vocal sound there is also a silent form of šᵉwa. The simple šᵉwa, vocal or silent, is represented by a colon-like sign (:) placed under a consonant, while an augmented or composite form (ḥāṭēph) has one of three short vowels added to the left of it. These may be compared as follows :

Table of Šᵉwas

Sign	Name	Vocalised
׃	Simple šᵉwa	It may be silent ; or it may have a short " e " sound.
ֲ	Ḥāṭēph-P̆ăthăḥ	Slight " a " sound, *e.g.*, חֲמוֹר hᵃmôr.
ֱ	Ḥāṭēph-Sᵉghôl	Slight " e" sound, *e.g* , אֱלֹהִים 'ᵉlōhîm.
ֳ	Ḥāṭēph-Qāmĕç-Ḥăṭûph	Slight " o " sound, *e.g.*, חֳלִי hᵒlî. ᶜ

The difficulty which the Semites apparently experienced in pronouncing two or more consonants together perhaps explains the frequent occurrence of the šᵉwa in its various forms, some of which may now be noted.

The šᵉwa, simple or augmentᵉd, is placed under every consonant which does not have a full vowel of its own if the consonant is to be articulated, or if the consonant is not the last letter of a word. So the form נקטל (nĭqṭōl) would be incorrect as written, since the ק is pronounced, and thus needs a šᵉwa under it to ensure its vocalisation, *e.g.*, נְקְטל.

The simple šᵉwa is vocalic (or sounded) when it occurs under the first consonant of a syllable,

whether at the beginning (*e.g.*, קְטֹל qᵉṭol) or in the middle (*e.g.*, קָטְלוּ qāṭᵉlû) of a word. When it closes a syllable in the middle of a word it is silent, *e.g.*, יִשְׁמְרוּ (yišmᵉrû), and is not represented by any symbol in transliteration.

When two šᵉwas occur together, as in the previous example, the šᵉwa which appears under the שׁ will be silent, whilst that which is under the מ is vocalic. A šᵉwa which follows a long vowel is generally vocalic, *e.g.*, קָמְרוּ (qāmᵉrû), whilst that which comes after a short vowel is normally silent, *e.g.*, יִכְבַּד (yĭkhbădh).

Four letters א ה ח ע known as guttural letters, from their throaty pronunciation, take a composite or augmented šᵉwa instead of a simple one. The shapes of these have already been given in the foregoing table. Like the simple šᵉwas, these augmented forms are placed under the consonants, and are given the technical name of "ḥāṭeph", from a word חָטֵף meaning "hurried". א prefers hateph sᵉghol (ֱ), but the other letters within the guttural class do not exercise any especial hateph preference.

A few rare words which terminate in two sounded consonants have simple šᵉwa under each, *e.g.*, יַשְׁק (yăšq). A quiescent (*i.e.*, not sounded) letter does not take šᵉwa, *e.g.*, בִּימֵי (bîmê), not בִּימְי (bîᵉmê). The final form of kaph (ך) takes simple šᵉwa inside rather than beneath, *i.e.*, לָךְ (lākh).

An important function of the simple šᵉwa silent is that it indicates a shut syllable, and thus the existence of a short vowel within that syllable. This enables us to distinguish qameç (long "a") from qameç hatuph (short "o"), since if the vowel were long "a" the syllable could not then be regarded as shut. Thus יִקְטַל reads yŏqtăl, not yāqᵉtăl.

If two sounded simple šᵉwas come together at the beginning of a word in process of modifying its structure, or even appear to do so, the first becomes hireq (.) whilst the second is vocalised. This often happens with a preposition which attaches itself to another word, e.g., with בְּרָכָה (bᵉrākhâ), to which we might wish to add the inseparable preposition לְ ("to" or "for"). Ordinarily we would expect this to be לְבְּרָכָה, but since it is impossible for two sounded šᵉwas to come together, the לְ becomes לִ (lĭ), hence לִבְּרָכָה, "for a blessing", the point being taken out of the letter ב in the process.

The existence of a vocal šᵉwa in words has been held by many scholars to mark the presence of a "half-open" syllable, neither completely open nor yet fully shut. In effect this makes a syllable out of each consonant with a vocal šᵉwa, so that קְטַלְתֶּם thus becomes not qᵉtăl-tĕm but qᵉ-tăl-tĕm, and יְלִידֵי becomes not yᵉlî-dhê but yᵉ-lî-dhê. It must be observed at this point that the vocal šᵉwa not infrequently retains the force of what in other forms of

the word may be a full vowel, a fact which would be obscured if it were regarded as a silent šᵉwa simply marking a shut syllable, without any vocalic nature at all. This may perhaps justify the term "half-open syllable", which some authorities jettison.

Exercise 3

Transliterate and pronounce carefully the following practice words:

(*a*) 1. אֲדֹנִי 2. מִשְׁפָּט 3. טוֹבִים 4. יִקְבְּרוּ 5. חָנַן

6. מַלְכְּךָ 7. חֲלָיֵנוּ 8. עָמְדוּ 9. אֱמוֹר 10. גְּדוֹלַי 11. כֹּהֲנִים

12. יְדַמֵּר 13. לְבָבָם 14. שָׁאֲלוּ 15. אֲנָשִׁים 16. אֱלֹהִים

17. הֶחֱטִיא 18. תִּנָּה 19. אֲשֶׁר 20. מַחֲנֶה.

(*b*) Transliterate into Hebrew:

1. šᵉlômî. 2. yíqtᵉlû. 3. dᵉbhăr. 4. bᵉnê. 5. ʾᵃlĕkhĕm
6. kᵉnăʿăn. 7. yārᵉʾû. 8. yăʿᵃzōbh. 9. hᵃzāqâ.
10. ʾăhᵃrōnî. 11. hăhᵃlôm. 12. ʾᵃnăhnû. 13. mĭšmăr.
14. bᵉrākhăth. 15. hᵃzāqôth. 16. bᵉʿênê. 17. ʾēlāyw.
18. yăʿᵃseh. 19. ʿᵃdhăth. 20. bᵉkhôrê.

THE DAGHEŠ

THE word "dagheš" is the designation applied to a dot placed in the middle of a letter, and means "piercing" (דָּגֵשׁ). There are two principal varieties, dagheš lene (or weak) and dagheš forte (or strong). We will first consider the principles underlying the behaviour of dagheš lene.

Acquaintance has already been made with six letters which take a point in their bosom to produce a hardened tonal quality. These letters, בּ גּ דּ כּ פּ תּ have this dot, called dagheš lene, placed inside them whenever they do not immediately follow a vowel sound. In order to remember the letters, a mnemonic word is made by pointing them thus: בְּגַדְכְּפַת (beghădhkephăth), and which at the same time illustrated the use of dagheš lene. The first letter בּ has the dagheš because it is obviously isolated from any preceding vowel sound, since it begins the word. The šewa under it is vocal, and so ג does not take dagheš lene, since in this instance a vocal šewa, simple or augmented, has the same effect as an ordinary full vowel. ד again has no dagheš lene, since it follows the vowel sound pathah under ג.

We have seen that when two šewas occur together,

the first is silent and the second vocalic. Therefore, by our rule above, כ will of necessity have dagheš lene, since it does not immediately follow a vowel sound, the šᵉwa under ד being silent. פ and ת have no dagheš since they both follow a vocalic sound.

To summarise this we may say that dagheš lene is always found in the bᵉghadhkᵉphath letters at the beginning of a word if there is no vocalic connection with the previous word, and that it also occurs at the beginning of a syllable if the previous syllable of that word is shut.

Dagheš forte was perhaps so called because it hardens or sharpens the sound of the letters containing it, whilst dagheš lene indicated a softer or lighter degree of utterance. Dagheš forte has the effect of doubling the letter in which it appears, so that קִטֵּל would be equivalent to קִטְטֵל. For this to take place it will be apparent that dagheš forte must follow immediately on a vowel sound. When the letters yodh and waw appear as consonants they may take dagheš forte, e.g., צִיּוֹן (çîyyôn). The guttural letters א ה ח ע, along with ר, cannot be doubled in enunciation very well, being throaty in sound, and so can never take a dagheš. An easy way of remembering the function of dagheš forte is to recall that in music the expression "forte" is shortened to "ff", i.e., the single letter is doubled.

When dagheš forte is found in the bᵉghadhkᵉphath letters, the doubled sound is of course hard. Thus כִּפֵּר is "kĭppēr" and not "kĭphphēr". There can never be any actual confusion between dagheš forte and dagheš lene, since the former is always preceded by a vowel whilst the latter never is.

Certain letters when written with a šᵉwa frequently omit dagheš forte. These consonants are מ נ ק י ל ו (pointed מִנְקִילוּ mĭnqîlû, for easy memorising). Examples of this are וַיְהִי (wăyᵉhî), not וַיְּהִי (wăyyᵉhî), and הַלְלוּ (hălᵃlû), not הַלְּלוּ (hăllᵃlû).

Dagheš forte is commonly employed as a characteristic mark of certain grammatical forms; for example, in the "intensive" form of the regular verb we would write קִטֵּל rather than קִטֵל or קִטְטֵל. Occasionally a dagheš is inserted in a consonant to give greater strength to the preceding vowel, as in לָמָּה (lāmâ), and less frequently in a consonant which has a vocal šᵉwa, to ensure its more audible enunciation, e.g., עִקְּבוֹת for עִקְבוֹת ('ĭqqᵉbhôth). This latter is called "dagheš forte dirimens" by some scholars and "dagheš forte disjunctive" by others.

Exercise 4

(a) Correct the following words :

1. בְּנֵי 2. יִשְׂכְּלוּ 3. קָרֵב 4. שָׂרִים 5. יָדְעְתִּי 6. נָּדוֹל

7. אָדֹנָם 8. כְּבַדְתֶן 9. בְּתוּרוּ 10. כָּלְםָם.

(*b*) Write in Hebrew :

1. hăllê.   2. mĕlqᵉkhăth.   3. mĕkhĕbh.   4. šîggēr.

5. mălkᵉkhû.   6. bᵉkhĕm.   7. lăʽᵃrăth.   8. yĭbbām.

9. mĭdhbᵉrû.   10. kĭppēnî.   ·

THE GUTTURAL AND QUIESCENT LETTERS

WE have already observed that the letters א ה ח ע are styled "guttural," and to these may now be added the letter ר, which in certain respects may be regarded as coming within the same class. Their special characteristics are as follows :

None of these letters can take daghēš forte, and when the daghēš ought to be present, a short vowel preceding it is lengthened in compensation. For example, whereas a certain form of the regular verb קָטַל (qāṭăl) is קִטֵּל (qĭṭṭēl), the corresponding form of בָּרַךְ (bārăkh) is not בִּרֵךְ (bĭrrēkh) but בֵּרֵךְ (bērēkh), the hireq being lengthened to çere, since ר cannot be doubled. This procedure always happens before א and ר, and frequently before ע. With ה and ח, on the other hand, the compensatory lengthening is seldom needed, since their sounds are by nature almost as strong as a normally reduplicated consonant. In such cases the guttural is said to have an "implicit" daghēš, i.e., not הָהוּ (hāhû') but הַהוּא (hăhû'), and is given the Latin name of "daghēš forte implicitum".

Gutturals never take a simple vocal šᵉwa, but always an augmented one, and often prefer a compound šᵉwa to a simple silent one. So we would write

אֱלֹהִים ('elōhîm) rather than אֱלֹהִים, and יַחֲזִיק (yăḥªzîq) in place of יֶחֱזִיק. Whilst, as we have already noticed, א prefers an "e" vowel (sᵉghol or hateph sᵉghol), the other gutturals generally have pathah under or preceding them. Thus, whilst we would write מֶלֶךְ (mĕlĕkh) with sᵉghol, the word מֶלַח (mĕlăh), ending in a guttural, takes pathah. Hireq under gutturals, however, is rare. Any short vowel occurring before a final guttural except א becomes pathah. If a guttural is preceded by a short vowel, the šᵉwa resulting under the guttural is the short-vowel augment of the hateph, e.g., בַּעֲלִי (bă'ªlî), יֶאֱמוֹר (yĕ'ᵉmôr), לָחֱלִי (lŏḥ lî).

In practice we shall see that when a final guttural letter is preceded by any long vowel except qameç, it is not easy to articulate, and this difficulty was overcome by slipping in a pathah sound between the long vowel and the final guttural. The pathah in such a case is written under the guttural but is pronounced before it, e.g., רוּחַ is pronounced "rûăḥ" instead of being רוּח (rûḥ). This device is called "pathah furtive". When a word of this sort no longer terminates in a guttural the pathah disappears, e.g., רוּחִי (rûḥî).

Exercise 5

Correct and pronounce the following words :

1. לְאֶמֶת 2. חֲכָמִים 3. שָׁרַיִם 4. מֻשְׁחָדוּ 5. רוּחַוּ 6. הֵיֶלֶךְ 7. מְאָדָם 8. זֶבַח 9. בַּעֲלִי 10. לְעֲבִיר.

The Quiescent Letters are א ה ו י, and they frequently surrender their ordinary consonantal function in favour of coalescing or uniting with surrounding vowel sounds, and thus becoming silent or "quiescent". This, however, may happen only at the end of a syllable or word. When they occur at the beginning they are treated as full consonants. Final א is always silent, whilst yodh and waw are only silent when accompanied by a homogeneous vowel. The latter two consonants coalesce to form full hireq and çere, and full holem and šureq respectively, i.e., יִ; ֵי; וֹ; וּ. Thus עֵינֵי is "'ênê", not "'êynêy", and הוּא is "hû'", not "hûw'". But when any other sort of vowel than those which are homogeneous to them, as above, is introduced, they retain their consonantal pronunciation. Thus הַו is "hăw" and גּוֹי is "gôy". Sometimes the consonants yodh and waw combine with vowels to produce sounds analogous to our diphthongs, as follows :

ִי or יַ is pronounced ai as in aisle, e.g., סוּסַי (sûsāy).

וֹי is pronounced oi as in toil, e.g., הוֹי (hôy).

יָו is pronounced ou as in foul, e.g., סוּסָיו (sûsâw).

When these consonants quiesce, they do not take the silent šewa, e.g., יֹאמֵר (yō'mēr), not יְאֹמֵר. When quiescent letters occur between a vowel and a

strongly enunciated consonant, they are not pro-
nounced, *e.g.,* ראֹשׁ (rô'š). Where a quiescent letter
terminates a word, the final vowel is generally long,
since otherwise the syllable would be virtually left
open, *e.g.,* מָצָא (māçā') for מָצָא.

PRELIMINARY MARKS AND ACCENTS

SOME notice may now be taken of certain accents and their function in relation to words and sentences.

Măppîq (מַפִּיק, "extending") is the name given to the dagheš inserted in a final ה to ensure its pronunciation as a full consonant. Thus, whilst מָה would be "mâ", דָּמָה is "dāmāh", with the ה audibly enunciated. Similarly, גָּבַה is "gābhăh".

Rāphĕ (רָפֶה "soft") is a short horizontal line written above the letter to call attention to the absence or omission of a dagheš forte or mappiq in the interests of smoother enunciation, e.g., וּלְמִקְצֵה (ûleміqçēh) for וּלְמִקְצֵה.

Măqqēph (מַקֵּף, "binding"), is a small horizontal stroke written at the top of the line, between two or more words, to connect them in such a way that they become one for purposes of tonal stress and accentuation. Thus, whereas the words כֹּל (kōl) and אָדָם ('ādhām) would each have their own accents, when joined by maqqeph the accent for the phrase thus formed becomes milra', i.e., כָּל־אָדָם, and because of this the holem of כֹּל becomes the short vowel qameç hatuph, since it is now in a shut unaccented syllable. The same happens with the accusative

particle אֵת, which, when joined to another word, loses its own accentuation and thus has a short vowel, *e.g.*, אֶת־כָּל־עֵשֶׂב (’ĕth-kŏl-‘ēsĕbh). When זֶה (zĕh) and מָה (mâ) are joined to the next word by maqqeph, a "conjunctive" daghes forte is always inserted in the initial letter following maqqeph, *e.g.*, זֶה־סוּסִי (zĕh-sûsî) or מַה־לָּךְ (măh-lāk).

Mĕthĕg (מֶתֶג "bridle") is a small perpendicular stroke placed to the left of a vowel in close proximity to the tone, to make sure that the vowel is properly pronounced and not neglected in favour of accenting the tone vowel. Metheg is placed by the second full open syllable from the tone, whether it is long, *e.g.*, הָאָדָם (hā-’ā-dhām), or short, *e.g.*, הֶהָרִים (hĕ-hā-rîm). Metheg also stands by the vowel which precedes a simple or augmented sewa, *e.g.*, קָטְלָה (qātᵉlâ), פָּעֳלוֹ (pŏᵉlô), and thus indicates that the sewa is vocal. Again, this helps to distinguish between long "a" and short "o", as in אָכְלָה (’ŏkhlâ) and אָכְלָה (’ākhᵉlâ). In the latter word the sewa with its consonant does duty as a syllable.

Hebrew, as we have noted, is a strongly accented language, and the purpose of the accent-symbols is generally twofold. Firstly, they show the relation of the particular word to the rest of the sentence by acting as punctuation marks, and secondly they serve to mark the tone syllable. For our present

purposes only two major punctuation marks need be mentioned, as follows :

The sign (ְ) or 'Āthnāḥ (אֶתְנָח) is placed under the tone syllable of the word which constitutes the most important logical pause within the sentence, which in English would probably be marked by a colon or semicolon.

Ṣillûq (סִלּוּק) is a perpendicular line identical in form with metheg, and is always placed under the tone syllable of the last word of a verse, which is then always followed by the Hebrew "period" or "full stop" (:), the Sôph pᵉsûq (סוֹף פָּסוּק), e.g.,: הָאָרֶץ.

Though the same sign does duty for metheg and silluq, and though they can both occur in the same word, e.g., מֵהָאָדָם (mēhā'ādhaın), there need be no real confusion. If the perpendicular stroke comes under the accented syllable at the end of a verse it must be silluq ; if it ˙ found under a word in the middle of a verse it is metheg. If it is under the tone it is silluq ; if it is under the second full syllable from the tone and that syllable is open, it is metheg.

A word is said to be "in pause" when it has 'athnah or silluq as its accentuation. and any short vowel thus accented becomes long. Thus, מַיִם (măyĭm) in pause becomes: מָיִם with silluq or מָיִם with 'athnah. Most sentences in the Hebrew Bible

will be seen to illustrate the position of these two major stops.

When perusing a Hebrew Bible the reader will notice in the margin at the bottom of the page a number of variant readings, consisting of consonants which are to be preferred to their counterparts in the text. Because the ancient Hebrew text was regarded as sacred, the consonants therein could not be modified or disturbed at all, hence the variants were assigned to the foot of the page in the printed text. The original consonantal text was called the Kᵉthîbh (כְּתִיב, "written"), whilst the variants were named Qᵉrê (קְרִי "to be read"). Generally an asterisk or small circle calls attention in the text to the presence of a variant. The procedure then is to read the consonants of the Qᵉre in conjunction with the vowels already under the particular word in the Kᵉthibh. Thus, in Psalm ix. 13, the Kᵉthibh is עֲנִיִּם whilst the marginal consonantal variant reads עניים קרי, *i.e.*, "עניים is to be read". Thus the correct word combines the vowels of the Kᵉthibh with the consonants of the Qᵉre, which is עֲנָוִים.

In instances of such frequent occurrence that it would be tedious to print the Qᵉre each time the Kᵉthibh requires such modification, a permanent Qᵉre or "Qᵉre perpetuum" has been devised, which the student retains in his memory. In this, the

vowels for the variant reading are placed in the text
as usual, but the consonants are omitted from the
margin, and the reader substitutes the reading for
the Kᵉthibh without being warned to do so by an
asterisk or circle appearing over the word in question.

The Divine Name illustrates this adequately.
יהוה, the name of the God of Israel, is generally
pointed יְהֹוָה, from which by transliteration comes
our hybrid English form "Jehovah". It was
regarded as too sacred to pronounce in its original
form (which may have sounded something like
"Yahweh"), so another sound was supplied by the
word אֲדֹנָי ('adhonāy), and the consonants יהוה were
given the pointing of אֲדֹנָי, making the impossible
form יְהֹוָה (the hateph under א becoming a simple
šᵉwa under י).

The consonantal form of the third singular per-
sonal pronoun "she" appears frequently in the
Pentateuch as הוא. At some time confusion has
arisen between the masculine הוא (hû') and the
feminine היא (hî'), and this is obvious from the
Kᵉthibh (הוא). Again, the Qᵉre for the feminine is
not given because it occurs so often.

THE DEFINITE ARTICLE

THERE is no indefinite article in Hebrew. Thus מַיִם (măyĭm) means "water" or "waters", and יוֹם (yôm) means "a day", representing the noun in its simplest form. When we wish to say "the waters" or "the day", it is necessary to employ a prefix, the consonant ה, with various vowels accompanying it. Originally the definite article may have been הַל (like the Arabic article "al" as in "algebra"), with the ל being assimilated to the next consonant, and this may be the reason why dagheš forte is used frequently with the article.

Generally the article is ה, pointed with pathah and followed by dagheš forte in the first consonant of the word to which it is prefixed. When such a word begins with א ה ח ע or ר, the dagheš forte cannot be inserted, since these letters are guttural in force, and the pathah of the article in such cases is lengthened to qameç in compensation, except with ה and ח. When ע and ה as initial letters have the tone or accent, and are written with qameç, the pointing of the article is again qameç, but when they occur with qameç and do not take the tone, the pointing of the article then becomes seghol. Before הָ and חָ the article always takes seghol.

These rules may be conveniently illustrated in tabular form as follows :

Before Consonants	Article Pointing	Examples
Ordinary	הַ.	הַקּוֹל, הַמַּיִם
א ע ר	הָ	הָאוֹר, הָעֵץ, הָרֹאשׁ
ה ח	הַ	הַהוּא, הַחֹשֶׁךְ
עָ הָ	הָ	הָעָם, הָהָר
עָ הָ	הֶ	הֶעָפָר, הֶהָרִים
חָ חֶ	הֶ	הֶחָכָם, הֶחֳלִי

In a few common nouns the vowel of the initial consonant is lengthened to qameç when the article is prefixed. · These words include אֶרֶץ ('ĕrĕç), הַר (hăr), עַם ('ăm), and רַע (ră'), which become הָאָרֶץ (hā'ārĕç), הָהָר (hāhār), הָעָם (hā'ām) and הָרָע (hārā').

The article in Hebrew may be used demonstratively, e.g., הַיּוֹם means "this day" or "to-day". The vocative is also expressed by the article on occasions, as הַבַּעַל "O Baal", and is sometimes used generically to designate the member of a class where English

usage would lead us to expect an indefinite article,
e.g., "an enemy" in Hebrew is אֹיֵב (hā'oyēbh). The
article is also attached to an attributive adjective
qualifying a definite noun. So "the good man"
would be "the man, the good one". A further
distinctive use of the article is with proper names,
to show that the individual is supreme in his class,
e.g., "God" is הָאֱלֹהִים (hā'elōhîm).

From this point we shall abandon the practice of
transliterating each Hebrew word, except in special
cases where the modification of the word affects the
pronunciation, and which would not be recognisable
by other means. We shall also introduce a voca-
bulary before each subsequent exercise, which the
student is expected to learn carefully. In these
vocabularies all nouns will be considered to be
masculine unless otherwise marked.

VOCABULARY

אֶרֶץ	earth (*f*).	שָׁמַיִם	heavens.	טוֹב	good.
יוֹם	day.	עַם	people.	רַע	bad.
אִישׁ	man.	אֱלֹהִים	God (*pl*.).	עַיִן	eye (*f*).
קוֹל	voice.	בֹּקֶר	morning.	עָפָר	dust.
מֶלֶךְ	king.	מַיִם	water(s) (*pl*.)	רָקִיעַ	firmament.
אִשָּׁה	woman (*f*).	עִיר	city.	גָּדוֹל	great.
רָם	high.	חֹשֶׁךְ	darkness.	אוֹר	light.

Exercise 6

Write out the following :

The man, the people, the waters, to-day, the king, the firmament, the voice, the darkness, the eye, the morning, a woman, a day, the dust, the light.

THE CONJUNCTION : ADJECTIVES

THE usual form of the conjunction "and" in Hebrew is waw with simple vocal šᵉwa, but there are variations of this as follows :

Under ordinary circumstances it is וְ, e.g., אִישׁ וְאִשָּׁה, (man and woman.) Because it is a labial it cannot have a šᵉwa before another labial sound, and so it becomes וּ before ב ו מ and פ, e.g., וּפָרָה, (and a cow). This is the only exception to the rule which we learned earlier, that no Hebrew word begins with a vowel, but even here the consonantal waw, in one sense, still begins the spelling of the word, and only becomes a vowel (šureq) by the addition of dagheš in its bosom.

· If the conjunction comes immediately before the accent, however, the waw may have qameç instead of being šureq, e.g., לֶחֶם וָמַיִם, bread and water. Before another šᵉwa it also becomes šureq, e.g., וּדְבָרִים, (and words), but before a hateph it takes the corresponding short vowel, שׁוֹר וַחֲמוֹר, ox and ass.

When occurring before yodh with šᵉwa, the yodh quiesces and the conjunction then takes hireq, e.g., וִיהוּדָה and Judah, not וְיְהוּדָה.   Before יהוה the con-

junction takes pathah, *i.e.*, וַיהְוָֹה, but when written to אלֹהִים it takes çere, which is then assimilated into the vowel sound under the 'aleph to become וֵאלֹהִים, and God, for וֵאלֹהִים.   When a word is written with the article, the conjunction does not displace the ה of the article, *e.g.*, וְהָאִישׁ, and the man.

Adjectives

When an adjective qualifies a noun in Hebrew, it follows it in the order of words. Thus, "a good man" would be "a man, a good one", *i.e.*, אִישׁ טוב. The adjective always agrees in gender and number with its noun, as in other languages   Until we have learned the inflections of the noun we will confine ourselves to the masculine singular form as above. When the adjective is used predicatively, *e.g.*, "the man is good", it does not take the article and generally precedes the noun.

The present tense f the verb "to be" is not normally expressed in Hebrew. Thus the sentence "the man is good" would be rendered "the man (is) good" (הָאִישׁ טוב), or more frequently "good (is) the man" (טוב הָאִישׁ). When an attributive adjective qualifies a definite noun, it has the article attached. So, "the good man" would be הָאִישׁ הַטוב, *i.e.*, "the man, the good one". If there is more than one adjective, the article is repeated with each, *e.g.*, "the great and good day" becomes הַיום הַגָדול וְהַטוב.   •

VOCABULARY

הַר	mountain.	זָהָב	gold.	כֶּסֶף	silver.
רֹאשׁ	head.	קָצֵר	short.	יָד	hand (f).
דָּבָר	word.	אֶבֶן	stone (f).	בַּת	daughter (f).
עֶרֶב	evening.	חֲלִי	disease.	נָבִיא	prophet.
לַיְלָה	night.	הֵיכָל	temple, palace.	חֶרֶב	sword (f).
יַרְכָה	side (f).	קָרָא	to call.	רָאָה	to see.

Exercise 7

Translate the following:

(a) 1. טוֹב הַנָּבִיא   2. הַנָּבִיא הַטּוֹב   3. הַבֹּקֶר הַגָּדוֹל וְהַטּוֹב
4. רָם הָהָר   5. הָאִישׁ וְהַנָּבִיא   6. הַהֵיכָל גָּדוֹל וְטוֹב
7. הַלַּיְלָה וְהַיּוֹם   8. הַבַּת וְהָאִשָּׁה   9. הָאִישׁ הַמֶּלֶךְ   10. טוֹב הַזָּהָב.

(b) 1. The great man.   2. To-day.   3. The evening and the morning.   4. Gold and silver.   5. The king is great and good.   6. The hand and the eye.   7. The woman and the man.   8. The people is great.   9. The disease and the prophet.   10. The great day and the bad night.

THE NOUN AND ITS INFLECTION

THERE are only two genders in Hebrew, masculine and feminine, and three numbers, singular, plural and dual. The dual is used with nouns only, chiefly with objects coming in pairs.

The masculine nouns in the singular have scarcely any termination to indicate their gender, whereas in the feminine there are several distinctive terminations.

Masculine nouns may be classified thus :

(a) Names of members of the male sex, with their office, *e.g.*., דָּוִד David, סוּס horse, שֹׁפֵט judge.

(b) Names of kingdoms and peoples, *e.g.*, אַשּׁוּר, people of Assyria, יִשְׂרָאֵל, Israel.

(c) Names of mountains, rivers, metals ; months of the year, *e.g.*, לְבָנוֹן Lebanon, פְּרָת Euphrates, כֶּסֶף silver, אָבִיב Abib.

The plural ending of masculine nouns is ־ִים, or written defectively, ־ִם, and is generally attached to the singular form, *e.g.*, סוּסִים, horses. The ending ־ֶה modifies to ־ִים in plural forms, *e.g.*, רֹעֶה becomes רֹעִים, shepherds. Not all masculine nouns have the normal plural ending, however ; אָב

father, is אָבוֹת in the plural, whilst others have an irregular form, e.g., אִישׁ in the plural is אֲנָשִׁים.

Nouns ending in הָ֫ are generally feminine, and this form was an original תַ֫ or תָ֫, the former of which is preserved in some names, e.g., אֵילַת Elath, נַחַת rest.   A great number of forms are construed as feminine, however, which do not possess the feminine ending.

Feminine nouns may be classified as follows :

(a) Names of females, with their functions, e.g., מִרְיָם Miriam, אֵם mother, כַּלָּה bride.

(b) Names of the elements, e.g., אֵשׁ fire, אֶרֶץ earth, אֶבֶן stone.

(c) Countries regarded as mothers of their peoples : פָּרָס Persia, צִיּוֹן Zion.

(d) Organs of the body coming in pairs : יָד hand, רֶגֶל foot, קֶרֶן horn.

(e) Things abstract : נֶפֶשׁ soul, life, בְּכוֹרָה birthright, טוֹבָה goodness.

(f) Names of instruments and utensils : כּוֹס cup, חֶרֶב sword, מִשְׁכָּב couch.

The plural ending of feminine nouns is וֹת–, or written defectively ת–. When the singular form has no feminine ending, the plural termination is joined immediately to it, e.g., בְּאֵר well, בְּאֵרוֹת.   The ordinary feminine singular ending is replaced by the

plural termination, *e.g.*, שָׂרָה princess, becomes שָׂרוֹת princesses.

The above inflections may be clarified by means of a table :

Masculine Singular	Feminine Singular	Masculine Plural	Feminine Plural
סוּס	סוּסָה	סוּסִים	סוּסוֹת
נָבִיא	נְבִיאָה	נְבִיאִים	נְבִיאוֹת
דָּג	דָּגָה	דָּגִים	דָּגוֹת

The dual masculine and feminine of סוּס would be סוּסַיִם and סוּסָתַיִם respectively.

The dual ending ־ַיִם used above is found with both masculine and feminine nouns. It is employed for substantives and pairs of objects as follows :

(*a*) Bodily organs : אָזְנַיִם ears, רַגְלַיִם two feet.

(*b*) Objects comprising two parts : מֶלְקָחַיִם tongs, דְּלָתַיִם double-door.

(*c*) Double and quantitative numbers : שְׁנַיִם two, שִׁבְעָתַיִם sevenfold.

Adjectives, as we have seen, agree in gender and number with the nouns which they qualify, *e.g.*, the good woman, הָאִשָּׁה הַטּוֹבָה, good years, שָׁנִים טוֹבוֹת.

Some nouns are found only in plural form, the most common being שָׁמַיִם heaven, מַיִם water, פָּנִים face, חַיִּים life, עֲלוּמִים youth, זְקֻנִים old age.

Some common nouns of masculine gender with the plural form in ־וֹת are:

אָב	father.	מִזְבֵּחַ	altar.	עוֹר	skin.
חֲלוֹם	dream.	מָקוֹם	place.	קוֹל	voice.
לֵב, לֵבָב	heart.	בְּאֵר	well, cistern.	שֻׁלְחָן	table.
לַיְלָה	night.	אוֹת	sign.	שֵׁם	name.
שׁוֹפָר	trumpet.	מַקֵּל	staff.	כִּסֵּא	throne.

Some common feminine nouns with the plural form in ־ִים are:

אֶבֶן	stone.	עִיר	city.	שְׂעוֹרָה	barley.
אִשָּׁה	woman.	חִטָּה	wheat.	מִלָּה	word.
יוֹנָה	dove.	אֵלָה	terebinth.	תְּאֵנָה	fig tree.

VOCABULARY

אֹזֶן	ear (f).	כּוֹכָב	star.	רֶגֶל	foot (f).
פַּר	ox.	מִדְבָּר	desert.	נַעַל	sandal (f).
שָׁמַע	to hear.	עֵץ	tree.	דָּג	fish.
יֶלֶד	boy.	שָׂפָה	lip (f).	לָקַח	to take.
עַל־	over, upon	קָדוֹשׁ	holy.	יָשַׁב	to sit.
אֶל־	unto.	צַדִּיק	righteous.	שַׁבָּת	sabbath.
אֵשׁ	fire.	קֶרֶן	horn.	חֲלֹם	hither.

Exercise 8

(*a*) Translate :

1. דְּבָרִים 2. סוּסִים 3. אָבוֹת 4. הַיָּדַיִם 5. הַיַּרְכָתַיִם
6. זְקֵנִים 7. לְכָבוֹת 8 בְּאֵרוֹת 9. עִירִים 10. רַגְלַיִם

(*b*) 1. Tables. 2. Stones. 3. Two-years. 4. Trumpets.
5. The horse and the mare. 6. Good fathers. 7. The
princess is great. 8. Two eyes and two ears. 9. Good
men and good women. 10. Sons and daughters.

PRONOUNS AND PARTICLES

PRONOUNS do duty for nouns, and may be separable or inseparable. The Personal pronoun is used only to express the nominative case, but in fragmentary form it is attached to other words to represent the oblique cases.

The Personal pronoun is as follows :

Singular	Plural
אֲנִי I אָנֹכִי I	אֲנַחְנוּ we.
אַתָּה thou (*m.*)	אַתֶּם you (*m.*)
אַתְּ thou (*f.*)	אַתֵּן, אַתֵּנָה you (*f.*)
הוּא he	הֵם, הֵמָּה they (*m.*)
הִיא she	הֵנָּה (הֵן) they (*f.*)

Modifications occur in pause, *e.g.*, first singular אָנִי, אָנֹכִי, second singular masculine אָתָּה, second singular feminine אָתְּ, first plural אֲנָחְנוּ. Both second plural feminine forms are rare.

The third person of the pronoun is sometimes used

as a copulative in the appropriate gender and number in sentences where the verb "to be" occurs:

The woman is good.   הָאִשָּׁה הִיא טוֹבָה

The mountains are lofty.   הֶהָרִים הֵם רָמִים

Jehovah is (the) God.   יהוה הוּא הָאֱלֹהִים

Sometimes the third person pronoun is used with a subject of the second person, *e.g.*, Thou (he) art the God, אַתָּה הוּא הָאֱלֹהִים.

Demonstrative Pronouns

The pronouns used to indicate relative objects are:

	Masculine	Feminine
this	זֶה	זֹאת
these	אֵלֶּה	אֵלֶּה
that	הוּא	הִיא
those	הֵם, הֵמָּה	(הֵן) הֵנָּה

When a demonstrative is used adjectivally it follows the noun, which is definite, and so it too takes the article, *e.g.*, "that day" becomes הַיּוֹם הַהוּא. When used predicatively they do not take the article, and the order of the Hebrew follows that of the English. So "this is the good man" is זֶה הָאִישׁ הַטּוֹב   The

demonstrative of the near object when repeated acquires a correlative significance, "the one . . . the other" (זֶה . . . זֶה or זֹאת . . . זֹאת) ; and "some . . . others" (אֵלֶּה . . . אֵלֶּה).

Interrogative Pronoun

The absence of a question mark in Hebrew makes it necessary for simple questions to have some characteristic interrogative prefix. One of these is the particle ה, which is pointed as follows :

(*a*) With ordinary consonants it is הֲ, *e.g.*, הֲזֶה is this ?

(*b*) With simple šᵉwa as the first vowel it is הַ, *e.g.*, הַמְאֹד, is it much ?   This is sometimes followed by daghéš forte.

(*c*) Before gutturals without qameç it is הַ, *e.g.*, הַאַתָּה art thou ?

(*d*) Before any guttural with qameç the ה takes sᵉghol, *e.g.*, הֶחָזָק is it strong ?

Two other interrogative pronouns are also used : מִי "who ?" which is invariable in form, and מָה "what ?" Both of these are indeclinable, and usually come first in a sentence. The pointing of מָה is exactly like that of the article, and it is joined by maqqeph to the next word, with the insertion of daghéš forte in non-guttural letters, *e.g.*, מַה־זֶּה what is this ?, מָה־אָנִי what am I ?

מָה may also be used as an exclamatory expression with another word, *e.g.*, מַה־נּוֹרָא הַמָּקוֹם הַזֶּה, how dreadful is this place ! (Genesis xxviii. 17). Before verbs and adverbs it frequently does duty as an adverb, *e.g.*, מַה־טּוֹב how good. מִי and מָה may be used in an indefinite sense to mean "whoever" and "whatever".

Relative Pronouns

The word אֲשֶׁר is indeclinable and is a general term of relation which is made specific by some other word in the context. Thus whilst we would say in English, "the house where he dwelt" (שָׁכַן), the Hebrew idiom would render it "the house which he dwelt there", the last word of the phrase defining the exact nature of the relation, *i.e.*, הַבַּיִת אֲשֶׁר שָׁכַן שָׁם. Similarly, "the house whence he came (בָּא)" would be הַבַּיִת אֲשֶׁר בָּא מִשָּׁם, *i.e.*, "the house that he came from there".

Notice should be taken of the following combinations :

שָׁם there,	אֲשֶׁר . . . שָׁם where.	
שָׁמָּה thither,	אֲשֶׁר . . . שָׁמָּה whither.	
מִשָּׁם thence,	אֲשֶׁר . . . מִשָּׁם whence.	

Other pronominal expressions are :

שָׁם . . . שָׁם	here . . . there.
לֹא . . . אִישׁ	nobody ("not a man").

לֹא　כֹּל		
or		none ("not any").
כֹּל　לֹא		
אִישׁ　אִישׁ		one . . . another.
אֵלֶּה　אֵלֶּה		some . . . others.

VOCABULARY

עָשָׂה to do.	תּוֹרָה law (*f*).	גִּבּוֹר mighty man,
שֶׁמֶשׁ sun.	פֶּה mouth.	hero.
נֶפֶשׁ soul (*f*).	נָתַן to give, set.	שִׁיר song.
בַּיִת house.	זָכַר to remember.	רוּחַ wind,
בֵּן son.	שָׁכַח to forget.	spirit (*f*).
יָרַד to go down.	דָּם blood.	שָׁמַר to keep.
סוּס horse.	אָסַף to gather.	יָם sea.
מִצְוָה command (*f*).	לֹא not.	מַלְכָּה queen (*f*).
אֲהָהּ alas !	בְּרָכָה blessing.	דֶּרֶךְ way.

Exercise 9

Translate :

1. אֲנִי הָאִישׁ ‏‎ .2 הַחֹשֶׁךְ הַגָּדוֹל הוּא הַלַּיְלָה ‏‎ .3 אַתְּ הַבַּת הַטּוֹבָה ‏‎ .4 הוּא אִישׁ טוֹב ‏‎ .5 מַה־הִיא ‏‎ .6 הַגִּבּוֹרִים הָאֵלֶּה ‏‎ .7 מַה־זֹּאת אֲשֶׁר עָשָׂה ‏‎ .8 הַבַּת הַטּוֹבָה הַהִיא ‏‎ .9 מָה־רָם הַמָּקוֹם הַזֶּה ‏‎ .10 הֶעָצוּם מְאֹד הוּא.

1. These are the wise men. 2. Those heavens. 3. This woman is good. 4. This good man. 5. This is the good and powerful man. 6. What a city ! 7. What a palace ! 8. He is the man who was over the house. 9. I am the powerful king who is over the great land. 10. These are the heavens and the earth and the sea.

THE INSEPARABLE PREPOSITIONS

ORIGINALLY the prepositions with which we are now concerned were nouns, but have become fragmentary in process of time and are always prefixed to the word which they govern. They are :

בְּ, in, on, by, with (perhaps from an original בַּיִת).

כְּ, like, about, as, according to (from a possible original כֵּן).

לְ, at, to, for (perhaps from אֶל־ or אַל־).

The rules for pointing are as follows :

(a) The general pointing is šᵉwa, e.g., בְּעִיר in a city כְּאֶבֶן like a stone.

(b) Before another šᵉwa they take hireq in the ordinary way, e.g., לִבְרָכָה,, for a blessing, not לְבְרָכָה.

(c) Before gutturals with a hateph the šᵉwa is replaced by the corresponding short vowel of the augment, e.g., כְּאֲרִי like a lion. The only exceptions to this are words like אֱלֹהִים which are frequently found in the text, where the א becomes quiescent, the hateph sᵉghol is removed, and the preposition takes çere, i.e., לֵאלֹהִים. The Divine Name יהוה, taking its pointing from אֲדֹנָי, has pathah under the preposition in the same way, e.g., לַיהוָֹה for לַאֲדֹנָי, and so לֵיהוָֹה.

63

(*d*) If the preposition falls in the pretone, the vowel
under it is frequently qameç, *e.g.*, בְּמַ֫יִם in water,
לָבֶ֫טַח securely.

(*e*) A word which has the article prefixed also gen-
erally surrenders the ה, and the preposition then
assumes its vowel, *e.g.*, לָהָאִישׁ to a man, becomes
לָאִישׁ ; בְּהַסֵּ֫פֶר becomes בַּסֵּ֫פֶר.

The preposition לְ frequently indicates a dative of
possession, as in the phrase "the man has a daugh-
ter", which becomes בַּת לָאִישׁ, "there is a daughter to
the man". The inseparable prepositions are fre-
quently joined with מה to form adverbs, thus לָ֫מָּה
why ? ; בַּמָּה or בְּמֶה, wherein ? ; כַּמָּה, כְּמֶה, how
much ? ; עַד־מָה, עַד־מֶה, how long ? ; עַל־מָה, עַל־מֶה,
wherefore, whereupon.

The preposition מִן is partly separable and partly
not. When followed by the article it may remain
separable, and is followed by maqqeph, *e.g.*, מִן־הָעִיר,
from the city, though the final ן may be dropped
and the hireq lengthened to çere as a compensation,
e.g., מֵהָעִיר. מִן does not displace the consonant of
the article like the inseparable prepositions.

Before non-gutturals the weak terminal ן is
generally assimilated to the following consonant,
which being in effect doubled takes a compensative
daghesh·forte, *e.g.*, מִמֶּ֫לֶךְ from a king, instead of
מִנְמֶ֫לֶךְ. The daghesh may be omitted from a letter

pointed with šᵉwa, *e.g.*, מִמְלִילוֹת for מִמְּלִילוֹת.   When the initial consonant is yodh with šᵉwa, the dagheš is omitted whilst the yodh drops the šᵉwa and coalesces to form long hireq, *e.g.*, מִירִחוֹ, from Jericho, for מִיְרִחוֹ.   Before gutturals or ר the full form may be used, מִן־עִיר from a city, or the final ן may be dropped and the hireq lengthened to çere, *e.g.*, מֵעֵץ, from a tree, for מִן־עֵץ, making the preposition inseparable.

VOCABULARY

אֲרִי	lion.	בְּהֵמָה	beast, cattle. (*f*)	בְּרִית	covenant. (*f*).
חֲמוֹר	ass.	שָׁבַת	to rest.	עַד־עוֹלָם	for ever.
מְאֹד	very.	שָׁפַךְ	to shed.	מָשַׁל (בְּ)	to rule (over).
אָדָם	mankind.	שָׁאַל	to ask.		
אֲדָמָה	ground (*f*).	תְּפִלָּה	prayer (*f*).	פָּעַל	to do.
כָּתַב	to write.	עַד־	until, unto.	שְׁמוּאֵל	Samuel.
כָּרַת	to cut.	רַב	much (*pl.* רַבִּים).	יוֹסֵף	Joseph.
יְהוֹשֻׁעַ	Joshua.			אָח	brother.
מִצְרַיִם	Egypt.	אֹכֶל	food.	חָדַל	to leave off, cease.
עוֹלָם	age, duration.	מֵעוֹלָם	from of old.		

Exercise 10

Translate :

‎1. בְּשָׁלוֹם   ‎2. כַּיהוָֹה   ‎3. לְחָלִי   ‎4. לִשְׁמוּאֵל   ‎5. יוֹם וָלַיְלָה הֵם בַּשָּׁמַיִם   ‎6. בֵּן לַמֶּלֶךְ   ‎7. לֶחֶם וָמַיִם הֵם טוֹבִים מְאֹד   ‎8. מֵחְשַׁךְ עַד־הַיּוֹם   ‎9. עָפָר מִן־הָאֲדָמָה אֲנַחְנוּ   ‎10. הָאֱלֹהִים הוּא בַּהֵיכָל הַזֶּה.

1. In God.   2. As a lion.   3. To Joshua.   4. Jehovah is in the heavens.   5. From the mountain.   6. The son is like the king.   7. On the lofty mountain in the morning. 8. The palace is for the king.   9. The wise people are in the temple in the evening.   10. The prophet has a daughter and a son.

THE VERB : ORDER OF WORDS

In earlier chapters we have considered two important groups of words which comprise the sentence, namely nouns and particles, and on this basis we have been able to build up small synthetic Hebrew sentences. Now we have to begin consideration of an important component of all sentences, and that is the verb. In Hebrew there are a number of inflections and tenses which express developed meanings of the simple verb stem, but we shall leave the bulk of these to later sections, and concentrate on the parts necessary for simple expression.

The verb generally stands first in order at the beginning of a sentence, and elsewhere precedes its subject. This structure emphasises the importance of the verb as the "action-word" of the sentence. The presence of a direct object of a verb is indicated by means of a particle, אֵת, which is the sign of the accusative case, and is regularly used in prose before the direct object. If a noun is indefinite, or if it is the indirect object of a verb, the particle is not employed, nor is it used very much in poetic writings. אֵת is largely joined to its noun by maqqeph, and since it then becomes a shut syllable, the çere becomes sᵉghol, *i.e.*, אֶת־. If there are more than

one of such nouns, the accusative particle is repeated
with each of them. Whereas in English and some
other languages the root or simplest form of the verb
is the infinitive, in Hebrew the third person singular
of the perfect active is used instead. Thus, קָרָא does
not really mean "to call", as is generally written in
vocabularies and lexicons, but "he called".

The inflection of the verb is made by adding the
endings of the personal pronoun to the root, observ-
ing the usual modifications in pointing with respect
to the position of the tone. The verb קָטַל is used as
a model for the paradigm, since it illustrates these
inflections well, although it is a rare word found only
in poetry. The perfect tense is as follows :

קָטַל he killed, he has killed	(3rd sing. masc.)
קָטְלָה she killed, has killed	(3rd sing. fem.)
קָטַלְתָּ thou hast killed	(2nd sing. masc.)
קָטַלְתְּ thou (f.) hast killed	(2nd sing. fem.)
קָטַלְתִּי I killed, have killed	(1st sing. common)
קָטְלוּ they killed, did kill	(3rd plur. common)
קְטַלְתֶּם ye killed, have killed	(2nd plur. masc.)
קְטַלְתֶּן ye (f) killed, have killed	(2nd plur. fem.)
קָטַלְנוּ we killed, have killed	(1st plur. common)

To be strictly accurate we should speak of "forms"
rather than "tenses" of the verb, since it is the com-
pleteness or otherwise of an action which is being
expressed and not the time factor, as in English.
Thus the perfect expresses completed action and

includes all perfect tenses such as future perfect and
pluperfect. The imperfect is concerned with un-
finished activity, and thus includes the future and
present alike. The various shades of the subjunctive
are also part of the category of the imperfect.

The inflection of the imperfect follows a similar
pattern to that of the perfect, as follows :

יִקְטֹל he will kill, may kill, was killing, etc.

(3rd sing. masc.)

תִּקְטֹל she will kill, may kill, was killing, etc.

(3rd sing. fem.)

תִּקְטֹל thou wilt kill, mayest kill, etc.

(2nd sing. masc.)

תִּקְטְלִי thou (f.) wilt kill, mayest kill, etc.

(2nd sing. fem.)

אֶקְטֹל I will kill, may kill, was killing, etc.

(1st sing. common)

יִקְטְלוּ they will kill, may kill, were killing, etc.

(3rd plur. masc.)

תִּקְטֹלְנָה they (f.) will kill, may kill, etc.

(3rd plur. fem.)

תִּקְטְלוּ ye will kill, may kill, were killing, etc.

(2nd plur. masc.)

תִּקְטֹלְנָה ye (f.) will kill, may kill, etc.

(2nd plur. fem.)

נִקְטֹל we will kill, may kill, were killing, etc.

(1st plur. common)

When the negative form of a verb is required, the•

particle **לֹא** is used, and immediately precedes the verb. Thus the sentence "the man did not call the boy" would be ‏לֹא קָרָא הָאִישׁ אֶת־הַיֶּלֶד‎.

VOCABULARY

שָׁכַן	to dwell.	נַעַר	lad.	הָלַךְ	to go.
בָּרָא	to create.	נַעֲרָה	girl (f).	הָרַג	to slay.
אָמַר	to say.	עוֹף	fowl.	אֹיֵב	enemy.
הָיָה	to be.	אָכַל	to eat.	הֵן, הִנֵּה	behold.
סֵפֶר	book.	שָׂרָף	seraph.	יִצְחָק	Isaac.
חָכָם	wise.	מָחָר	to-morrow.	מִדְבָּר	desert.
צָפוֹן	north.	עָצוּם	powerful.	מָחָה	to destroy.

Exercise 11

Translate :

‏1. שָׁמַעְתִּי אֶת־הַנָּבִיא 2. לֹא שָׁמְעָה הָאִשָּׁה אֶת־הַקּוֹל בֶּן־הַגָּדוֹל‎
‏3. זָכַרְתִּי אֵת הָאִישׁ אֲשֶׁר שָׁפַךְ אֶת־הַדָּם בַּמִּדְבָּר 4. כָּתַבְתִּי‎
‏בַּסֵּפֶר בַּיּוֹם הַזֶּה 5. אֵלֶּה הַסּוּסוֹת הָרָעוֹת אֲשֶׁר הָרַגְנוּ בָּאֲדָמָה‎
‏6. יִשְׁמֹר אֶת־הַמַּלְכָּה הַטּוֹבָה בַּהֵיכָל 7. וְהִנֵּה לָקַח הָאִישׁ אֶת־הָאִשָּׁה‎
‏הַזֹּאת לְאִשָּׁה 8. וְהָאִישׁ יִצְחָק גָּדוֹל מְאֹד בָּאָרֶץ 9. תִּשְׁמְרוּ‎
‏אֶת־הַמִּצְוֹת אֲשֶׁר נָתַן הָאֱלֹהִים 10. הָאִישׁ אֲשֶׁר בָּרָא הָאֱלֹהִים‎
‏הוּא טוֹב.‎

1. I will write in a book. 2. Who are these mighty men and these prophets ? 3. One called to another and said, Great is Jehovah. 4. Thou (f) hast eaten from the tree. 5. Jehovah will hear the man who does not shed blood. 6. Did not God give a son and a daughter to the prophet ? 7. Ye (f) shall keep the words which are in the book. 8. God has created good and evil and day and night. 9. I remembered what I heard in the temple. 10. He will not keep the words which the prophet gave to the people in the desert.

THE CASES

CASE endings as such have not survived in Hebrew, any more than they have in modern Arabic. Indeed, it is difficult to think of cases at all in Hebrew in the strictest sense. At an earlier stage of the language there may have been three : nominative, accusative and genitive. The first of these has no distinctive indication, being recognisable either by its position in relation to the verb, or by the general sense of the passage in which it occurs.

The accusative is somewhat more clearly marked, since it frequently has the particle אֵת, which we discussed in the last chapter, and which is the usual sign of the accusative. A possible survival of an ancient accusative case-ending is seen in the un-accented הָ֯, the so-called "hē locale", which generally indicates "motion towards", e.g., towards the north, is צָפֹונָה ; towards Babylon, is בָּבֶלָה.

The genitive relation has no case-endings, but is characterised by an intimate connection of nouns, and is known as the construct state. This may be illustrated by saying that, whereas in English we would say "the-word of-the-man," making "the word" absolute, and expressing "the man" in the

dependent genitive case, Hebrew reverses the pro-
cess by recognising that "the word" would be
dependent upon "the man" for its expression.
Thus Hebrew would say "the-word-of the-man", or
more accurately "word-of the-man", thus putting
"word-of" in construction with the absolute "man".
Similarly, in the phrase "the horse of the king", the
noun in the absolute would be "king", whilst
"horse-of" would be in this dependent relation called
the construct state.

Whereas the absolute is never modified in its
form, the construct is shortened as much as the
language will allow, so as to be uttered quickly, with
the principal stress in pronunciation falling on the
absolute noun. As a result the construct has certain
modifications in form, which may be seen in the
masculine word דָּבָר thus :

absolute sing. דָּבָר (word) ; construct sing. דְּבַר
　　(word of).

absolute plur. דְּבָרִים (words) ; construct plur. דִּבְרֵי
　　(words of).

The construct singular shortens the absolute as
much as possible, whilst the construct plural elides
the terminal "m" of the absolute plural and changes
the full hireq to full çere. A feminine noun inflects
as follows :

absolute sing. סוּסָה (mare) ; construct sing. סוּסַת
　　(mare of).

absolute plur. סוּסוֹת (mares) ; construct plur. סוּסוֹת
    (mares of).

Whilst the feminine construct plural ends like the
absolute, it must be shortened as much as possible.
Thus the absolute plural of צְדָקָה, righteousness, is
צְדָקוֹת but the construct is צִדְקוֹת, formed by rule from
צְדָקוֹת. A dual construct from the absolute סוּסָתַיִם
would be סוּסָתֵי, the šᵉwa being vocal to represent
an original full vowel.

A table of examples may assist in learning the
modifications of the construct state :

	horse	mare	son	star	upright	year	queen
Ab. sing.	סוּס	סוּסָה	בֵּן	כּוֹכָב	יָשָׁר	שָׁנָה	מַלְכָּה
Ab. pl.	סוּסִים	סוּסוֹת	בָּנִים	כּוֹכָבִים	יְשָׁרִים	שָׁנוֹת	מְלָכוֹת
Cst. sing.	סוּס	סוּסַת	בֶּן	כּוֹכַב	יְשַׁר	שְׁנַת	מַלְכַּת
Cst. pl.	סוּסֵי	סוּסוֹת	בְּנֵי	כּוֹכְבֵי	יִשְׁרֵי	שְׁנוֹת	מַלְכוֹת
Ab. dual.	סוּסַיִם	סוּסָתַיִם					
Cst. dual.	סוּסֵי	סוּסָתֵי					

Since the construct is as short as possible, it is
axiomatic that it never takes the article. This latter
is put with the absolute noun if it is definite, and in
this way suffices for both. For example, סוּס הַמֶּלֶךְ
means "the horse of the king" (literally, "horse-of

the-king''), and אִישׁ הַמִּלְחָמָה "the man of war"
(literally, "man-of the war"). Because of the close
relationship between construct and absolute, and
adjectives qualifying the construct will naturally
follow the absolute, and will agree in gender and
number. Thus, "the good mares of the king" would
be rendered סוּסוֹת הַמֶּלֶךְ הַטּוֹבוֹת, *i.e.*, mares-of the
king, the good ones (*f*).

When two absolutes occur, the construct is
repeated with each, as with "the sons of the king and
queen", בְּנֵי הַמֶּלֶךְ וּבְנֵי הַמַּלְכָּה. Adjectives and parti-
ciples may be placed in the construct before a noun,
thus showing that the construct is not a true genitive,
e.g., "the poor people" is אֶבְיוֹנֵי הָעָם, *i.e.*, the poor
of the people.

The deficiency which exists in the development of
the Hebrew adjective is frequently overcome by the
use of a noun in the construct state. Thus the phrase
"a holy mountain" would be rendered "a mountain
of holiness", *i.e.*, הַר־קֹדֶשׁ, and "a godly man" as "a
man of God", אִישׁ־אֱלֹהִים.

The preposition לְ resolves the apparent confusion
which might arise in rendering the expressions "a
horse of the king" and "the horse of a king", for if
the article were attached to the second noun, both
words would become definite. Furthermore, accord-
ing to our rule above, the construct cannot take the

article. Thus these phrases would be translated סוּס
לַמֶּלֶךְ, ''a horse belonging to the king'', and הַסּוּס לְמֶלֶךְ,
''the horse belonging to a king''.

VOCABULARY

שָׁלוֹם	peace.	דָּוִד	David.	עֶבֶד	servant.
פַּרְעֹה	Pharaoh.	שָׁנָה	year.	יַעֲקֹב	Jacob.
עַל־	upon, over.	שָׁאוּל	Saul.	יָשָׁר	upright.
חַיִּים	life (pl.).	תָּמִים	perfect.	בָּשָׂר	flesh.
אַבְרָהָם	Abraham.	קָדוֹשׁ	holy.	קָבַץ	to gather.

Exercise 12

Translate :

1. סוּסוֹת הַמֶּלֶךְ הַטּוֹבוֹת   2. לָקַח הַנָּבִיא סוּס אֲשֶׁר לַמֶּלֶךְ
3. אֵלֶּה יְמֵי שְׁנֵי חַיֵּי הַמֶּלֶךְ הָרָע   4. נָתַן אֱלֹהִים אֶת־הַשֶּׁמֶשׁ
בִּרְקִיעַ הַשָּׁמַיִם   5. אָמַר עֶבֶד אַבְרָהָם אָנֹכִי   6. וְעַל־פְּנֵי כָּל־
הַנְּבִיאִים יִשְׁכֹּן   7. שָׁמַרְתָּ אֶת־לֵבַב הַמֶּלֶךְ הַגָּדוֹל מֵרַע
8. לֹא שָׁמַע הָעָם אֶת־דִּבְרֵי נְבִיאֵי הָאֱלֹהִים   9. חֶרֶב הַזָּהָב בְּיַד
הַגִּבּוֹר   10. לֹא זְכַרְתֶּם אֵת הַדְּבָרִים אֲשֶׁר אָמְרוּ בְּנֵי נְבִיאֵי
הָאֱלֹהִים.

1. The God of heaven and earth. 2. The voice of God
is in the city of David. 3. The eyes of the man are upon
the horses of Pharaoh. 4. The words of the people are very
bad in the ears of the prophet. 5. The horse which belongs
to the good king is in the desert. 6. The mighty man of
Saul slew the prophets of Jehovah in the place where David
dwelt. 7. I am no prophet, neither am I a prophet's son.
8. And he said, I am the God of Abraham, the God of
Isaac and the God of Jacob. 9. The law of Jehovah is
good in the eyes of the people. 10. Hast thou(f) eaten
from the tree which is in the garden of Jehovah ?

PRONOMINAL SUFFIXES

THE same closeness of relation observed in the construct state marks the connection between nouns and possessive pronouns. Hebrew does not say "my word", but "word-of me", so that in effect we have the noun in the construct and the pronoun in the absolute. To this end, fragments of the personal pronoun are attached in suffixal form to the noun concerned. There are both singular and plural suffixes, which may be added to singular or plural words. Suffixes may be classed as "light" when they contain one consonant, and "heavy" when two consonants are involved. Suffixal forms are derived as follows :

Masculine Nouns

Singular.			סוּס (horse)	פָּקִיד (overseer)	דָּבָר (word)
Suffix	1 c.	my	סוּסִי	פְּקִידִי	דְּבָרִי
sing.	2 m.	thy	סוּסְךָ	פְּקִידְךָ	דְּבָרְךָ
	2 f.	thy	סוּסֵךְ	פְּקִידֵךְ	דְּבָרֵךְ
	3 m.	his	סוּסוֹ	פְּקִידוֹ	דְּבָרוֹ
	3 f.	her	סוּסָהּ	פְּקִידָהּ	דְּבָרָהּ
Suffix	1 c.	our	סוּסֵנוּ	פְּקִידֵנוּ	דְּבָרֵנוּ
plur.	2 m.	your	סוּסְכֶם	פְּקִידְכֶם	דְּבַרְכֶם

2 f.	your	סוּסְכֶן	פְּקִידְכֶן	דִּבְרְכֶן
3 m.	their	סוּסָם	פְּקִידָם	דִּבָרָם
3 f.	their	סוּסָן	פְּקִידָן	דִּבָרָן

Plural.   סוּסִים (horses)   פְּקִידִים (overseers)   דְּבָרִים (words)

Suffix	1. c.	my	סוּסַי	פְּקִידַי	דְּבָרַי
sing.	2 m.	thy	סוּסֶיךָ	פְּקִידֶיךָ	דִּבָרֶיךָ
	2 f.	thy	סוּסַיִךְ	פְּקִידַיִךְ	דִּבָרַיִךְ
	3 m.	his	סוּסָיו	פְּקִידָיו	דְּבָרָיו
	3 f.	her	סוּסֶיהָ	פְּקִידֶיהָ	דִּבָרֶיהָ
Suffix	1 c.	our	סוּסֵינוּ	פְּקִידֵינוּ	דְּבָרֵינוּ
plur.	2 m.	your	סוּסֵיכֶם	פְּקִידֵיכֶם	דִּבְרֵיכֶם
	2 f.	your	סוּסֵיכֶן	פְּקִידֵיכֶן	דִּבְרֵיכֶן
	3 m.	their	סוּסֵיהֶם	פְּקִידֵיהֶם	דִּבְרֵיהֶם
	3 f.	their	סוּסֵיהֶן	פְּקִידֵיהֶן	דִּבְרֵיהֶן

Feminine Nouns

Singular.   סוּסָה (mare)   שָׁנָה (year)   צְדָקָה (righteous-ness)

Suffix	1.c.	my	כוּתָסִי	שָׁנָתִי	צִדְקָתִי
sing.	2 m.	thy	סוּסָתְךָ	שְׁנָתְךָ	צִדְקָתְךָ
	2 f.	thy	סוּסָתֵךְ	שְׁנָתֵךְ	צִדְקָתֵךְ
	3 m.	his	סוּסָתוֹ	שְׁנָתוֹ	צִדְקָתוֹ
	3 f.	her	סוּסָתָה	שְׁנָתָה	צִדְקָתָה
Suffix	1 c.	our	סוּסָתֵנוּ	שְׁנָתֵנוּ	צִדְקָתֵנוּ
plur.	2 m.	your	סוּסַתְכֶם	שְׁנַתְכֶם	צִדְקַתְכֶם
	2 f.	your	סוּסַתְכֶן	שְׁנַתְכֶן	צִדְקַתְכֶן
	3 m.	their	סוּסָתָם	שְׁנָתָם	צִדְקָתָם
	3 f.	their	סוּסָתָן	שְׁנָתָן	צִדְקָתָן

Plural.	סוּסוֹת (mares)	שָׁנוֹת (years)	צִדְקוֹת (righteous-nesses)
Suffix 1 c. my	סוּסוֹתַי	שְׁנוֹתַי	צִדְקוֹתַי
sing. 2 m. thy	סוּסוֹתֶ֫יךָ	שְׁנוֹתֶ֫יךָ	צִדְקוֹתֶ֫יךָ
2 f. thy	סוּסוֹתַ֫יִךְ	שְׁנוֹתַ֫יִךְ	צִדְקוֹתַ֫יִךְ
3 m. his	סוּסוֹתָיו	שְׁנוֹתָיו	צִדְקוֹתָיו
3 f. her	סוּסוֹתֶ֫יהָ	שְׁנוֹתֶ֫יהָ	צִדְקוֹתֶ֫יהָ
Suffix 1 c. our	סוּסוֹתֵ֫ינוּ	שְׁנוֹתֵ֫ינוּ	צִדְקוֹתֵ֫ינוּ
plur. 2 m. your	סוּסוֹתֵיכֶם	שְׁנוֹתֵיכֶם	צִדְקוֹתֵיכֶם
2 f. your	סוּסוֹתֵיכֶן	שְׁנוֹתֵיכֶן	צִדְקוֹתֵיכֶן
3 m. their	סוּסֽוֹתֵיהֶם	שְׁנוֹתֵיהֶם	צִדְקוֹתֵיהֶם
3 f. their	סוּסוֹתֵיהֶן	שְׁנוֹתֵיהֶן	צִדְקוֹתֵיהֶן

It will be noticed that the šᵉwa in the second masculine singular and second masculine and feminine plural of the singular noun is vocal, and thus bᵉghadhkᵉphath letters will not have dagheš lene. The letter yodh persists in every suffixal form of the plural words. Suffixes for the dual are exactly the same as those of the plural, *i.e.*, שְׂפָתַי, my lips, שְׂפָתֶ֫יךָ, thy (*m.*) lips, etc.

Prepositions may take suffixes in exactly the same way, though feminine forms are sometimes wanting. The following table indicates the inflections of some of the more commonly used prepositions :

Singular	מִן	לְ	עַל	בֵּין	אֶת־	אַחֲרֵי	אֵת (with)
1 c.	כִּמֶּ֫נִּי	לִי	עָלַי	בֵּינִי	אֹתִי	אַחֲרַי	אִתִּי
2 m.	מִמְּךָ	לְךָ	עָלֶ֫יךָ	בֵּינְךָ	אֹתְךָ	אַחֲרֶ֫יךָ	אִתְּךָ
2 f.	מִמֵּךְ	לָךְ	עָלַ֫יִךְ		אֹתָךְ	אַחֲרַ֫יִךְ	

3 m.	מִמֶּנּוּ	לוֹ	עָלָיו	בִּינוֹ	אֹתוֹ	אַחֲרָיו	אִתּוֹ
3 f.	מִמֶּנָּה	לָהּ	עָלֶיהָ		אֹתָהּ	אַחֲרֶיהָ	אִתָּהּ
Plural							
1 c.	מִמֶּנּוּ	לָנוּ	עָלֵינוּ	בֵּינֵנוּ	אֹתָנוּ	אַחֲרֵינוּ	אִתָּנוּ
2 m.	מִכֶּם	לָכֶם	עֲלֵיכֶם	בֵּינֵיכֶם	אֶתְכֶם	אַחֲרֵיכֶם	אִתְּכֶם
2 f.		לָכֶן			אֶתְכֶן	אַחֲרֵיכֶן	אִתְּכֶן
3 m.	מֵהֶם	לָהֶם	עֲלֵיהֶם	בֵּינֵיהֶם	אֹתָם	אַחֲרֵיהֶם	אִתָּם
3 f.		לָהֶן			אֹתָן	אַחֲרֵיהֶן	אִתָּן

VOCABULARY

אֵת	with	תַּחַת	under	חָדָשׁ	new
אַחֲרֵי	after	רָדַף	to pursue	יֶלֶד	boy
לִפְנֵי	before	מָכַר	to sell	יָשַׁב	to sit
דָּג	fish	שׁוֹר	ox	בֵּין	between
אֶל־	towards	כֹּהֵן	priest	לֶחֶם	bread

Exercise 13

Translate :

1. מִכֶּם. 2. מִמֶּנּוּ. 3. אַחֲרֶיךָ. 4. אַתָּה. 5. לִפְנֵי הָאִישׁ. 6. סוּסֵיהֶן.
7. סוּסוֹתֵיהֶם. 8. צִדְקוֹתֵיכֶן. 9. שָׁמַעְתִּי אֶת־דִּבְרֵיהֶם. 10. יְדֵיכֶם.
11. לָהֶם. 12. דִּבְרֵיהֶם הֵם רָעִים בְּעֵינֵי יהוה. 13. שָׁלַח הַנָּבִיא
אֶת־בָּנָיו וְאֶת־בְּנוֹתָיו אֶל־הַמִּדְבָּר. 14. שָׁמַעְנוּ אֶת־קוֹלְךָ
בְּהֵיכַל הָאֱלֹהִים. 15. בֵּינִי וּבֵינֶךָ. 16. וְלֹא רָדַפְתִּי אַחֲרֵי בְּנֵי
יַעֲקֹב. 17. כִּי שָׁמַרְתִּי אֶת־דַּרְכֵי יהוה אֱלֹהֵי יִשְׂרָאֵל. 18. בְּסֵפֶר
מַלְכֵי יִשְׂרָאֵל וִיהוּדָה. 19. לֹא שָׁמְרוּ אֶת־מִצְוֹת יהוה אֲשֶׁר
נָתַן לָהֶם בָּהָר. 20. וְכָל־מִשְׁפָּטָיו לְפָנֶיךָ.

1. Before me. 2. After them(*f*). 3. Upon him. 4. From thee(*f*). 5. Towards you (*m. pl.*). 6. Before you (*m. pl.*). 7. Before thee(*m*). 8. My face. 9. Our hands. 10. Thy(*f*) lips. 11. Their(*f*) righteousnesses. 12. Our words. 13. Their(*m*) horse. 14. Your(*f*) horses. 15. Your(*f*) mares. 16. Between us. 17. Under him. 18. Behold me. 19. Their(*m*) lips. 20. Thy strong hand is with the people.

THE VERB : OTHER FORMS

In an earlier chapter we examined briefly two of the most important forms of the regular verb, where we recognised that Hebrew has no "tenses" in the normal sense of that word. Instead there are two "states" : the perfect, which expresses any kind of completed action, and the imperfect, which denotes any incomplete action, past, present or future. Thus, the perfect would be used to translate such phrases as "he ate", "he would have eaten", "he had eaten", whilst the imperfect state is reflected in such expressions as "he will eat", "he eats", "he was eating," "he might eat", and so on. To express a development of the basic verbal idea there are in all seven "themes", including active and passive, intensive and causative themes, and a reflexive.

Verbs are spoken of as "strong" where the three radicals do not change, or where one of them is a guttural, and "weak" where either one radical is assimilated or where a verb ends in a weak consonant, e.g., ה. The "stative" verbs are so called because they generally describe the state, physical or mental, of the subject, e.g., to be heavy, to be old. Usually they are intransitive, but not wholly so, and the

term "stative" must not be taken as synonymous with "intransitive". We can now study some special forms of the verb in subsequent sections.

The Imperative

When the preformatives are dropped, the imperative Qal is identical with the imperfect. It is important to notice that the šᵉwa in the first syllable is sounded, making the syllable open in each case. The imperative is never used with the negative to express a prohibition, being employed exclusively for positive commands, *e.g.*, מִשְׁלוּ, rule ye.

The Jussive

This is in speech a shortened form of the imperfect to express the quick reaction of the mind to a situation, generally in terms of a wish or a command. It coincides with the imperfect in form in all parts of the regular verb except the hiph'il (or causative) but is used only in the second and third persons. Its negative is אַל, not לֹא. It is used mainly:

(*a*) To express a positive command in the third person, *e.g.*, יְהִי אוֹר, let there be light.

(*b*) As a request or entreaty, *e.g.*, אַל תִּקְטֹל, do not thou (*m.*) kill.

(*c*) As a prohibition, *e.g.*, אַל־תִּקְטְלִי, do not kill. When Divine prohibitions are recorded, the

negative **לֹא** is used in the sense of "thou shalt not", often with the simple imperfect, e.g., **לֹא תִּרְצַח** (Deut. v. 17), "thou shalt not kill", as a permanent prohibition.

The Cohortative

This form is generally confined to the first person singular and plural, and in speech tends to lessen the abruptness of a command, to exhort, or to express the resolution of the speaker. It is marked by the ending **ָה** added to the imperfect, e.g., **נִשְׁמְרָה** let us keep, we would keep. An emphatic imperative particle, **נָא**, is frequently added to the Cohortative, Jussive and Imperative, as well as to particles such as **הִנֵּה** (behold!), to introduce an additional supplicatory note, or to strengthen the exhortation, e.g., **בֹּא־נָא**, go, I pray.

Waw Consecutive

The comparative scarcity of subordinate clauses in Hebrew, combined with the limited modifications of the verb, made it necessary to employ a special device for denoting sequence of events in connected clauses or sentences. The effect is to introduce a subordinating quality into the initial verb of the sentence or phrase, so that what happens as a result is in direct sequence to the general tenor of the preceding verb.

In this construction, a consecutive narrative of past events which commences with a perfect tense is continued by a succession of imperfects coupled with waw, which is pointed like the article under such conditions. Conversely, when such a·sentence begins with a simple imperfect, successive events are expressed by means of waw with the perfect, when the pointing for waw is exactly the same as for the conjunction וְ.

Thus, in the sentence "he went out and pursued and captured", the initial verb is in the perfect, but since the succession of events depends so intimately upon it, they are expressed by the waw consecutive form, יָצָא וַיִּרְדֹּף וַיִּלְכֹּד. Where, however, the sequence is disrupted, the tense reverts to the perfect, as may be seen from a continuation of the above sentence, "he went out and pursued and captured, and did not rest in the city", which would now become יָצָא וַיִּרְדֹּף וַיִּלְכֹּד וְלֹא שָׁבַת בָּעִיר. Here the negative intervenes between waw and the verb "rest", which according to our rule necessitates a reversion to the perfect form.

Similarly, in a sentence commencing with an imperfect, subsequent verbs are perfect if immediately preceded by waw, e.g., "he will remember the prophets, and will go out and hear them in the temple", which is rendered יִזְכֹּר אֶת־הַנְּבִיאִים וְיָצָא

וְשָׁמַע אֹתָם בַּהֵיכָל. Again, if a word intervenes between waw and the verb, the latter reverts to the tense of the first verb in the series.

It is important to grasp these principles clearly, as the waw consecutive is found very widely in the Hebrew of the Old Testament. We may summarise the matter as follows :

(a) After a simple perfect, connected successive verbs have waw with the imperfect.

(b) After a simple imperfect, verbs consequent upon it have waw with the perfect.

In Hebrew narrative, the verb הָיָה, to be or become, is usually followed by waw consecutive when other words occur between the two verbs. The imperfect of הָיָה (יִהְיֶה) has a shortened form, יְהִי, used with waw consecutive, i.e., וַיְהִי, the daghes forte usually being omitted with יְ. In such a usage the verb "to be" is generally rendered "and it came to pass", e.g., . . . וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּקָם, "and it came to pass after these words that he arose . . ."

In the imperfect with waw consecutive, the accentuation is generally mil‘el when the penultimate is open, e.g., וַיֵּשֶׁב, and he dwelt. Conversely, the perfect with waw consecutive has a milra‘ accentuation wherever possible, e.g., וְשָׁמַרְתָּ, and thou wilt keep. Sometimes waw consecutive marks the consequent

clause in a conditional sentence, *e.g.*, . . . אִם עָבַרְתָּ אִתִּי
וְהָיִתָ עָלַי?, "if thou passest on with me, then thou
shalt be to me . . . " (2 Sam. xv. 33).

A "weak" waw, or one which does not influence
the form of the verb, is normally only found in the
third person of the Jussive (וְיִקְטֹל, and let him kill)
and with the Cohortative (וְאֶקְטְלָה, and let me kill).

The Infinitive

There are two infinitives in Hebrew, known as the
absolute and construct, of which the latter is the
more common. The infinitive absolute stands en-
tirely alone, having neither prefix nor suffix, and
serves principally to emphasise the verb. Thus the
sentence "he hath indeed kept my commandments"
would be rendered in Hebrew "in-the-act-of-keeping
he has kept my commandments", *i.e.*, שָׁמוֹר שָׁמַר אֵת
מִצְוֹתַי. It has thus an adverbial force, like "truly",
"certainly", "surely", and as such generally stands
in order before the verb. On the occasions when it
occurs after the finite verb it expresses continuity,
e.g., שִׁמְעוּ שָׁמוֹעַ, "hear ye continually". Infrequently
it expresses the imperative sense, as in the injunction
"keep the sabbath day", שָׁמוֹר אֶת־יוֹם הַשַּׁבָּת.

Unlike the absolute form, the construct may have
a preposition prefixed, as well as pronominal suffixes.
Most frequently the infinitive construct takes the

preposition לְ as a prefix, *e.g.*, לִשְׁפֹּט, to judge, expressing the English infinitive "to". The dågheš lene is inserted in the second radical only with לְ, and with other prepositions the first syllable remains open, *e.g.*, בִּשְׁפֹט. The construct is negatived by removing לְ and prefixing it to בִּלְתִּי ("so as not to"), which then precedes the infinitive, *i.e.*, לְבִלְתִּי שְׁמֹעַ, (so as) not to listen. Often the infinitive is connected by maqqeph to its object, *e.g.*, לִכְרָת־עֵצִים, to cut down trees. In form it is generally the same as the second singular of the imperative. The suffixes of the infinitive construct may be illustrated by the use of the verb:

	Singular	Plural
1 c.	כָּתְבִי / כָתְבֵנִי	כָּתְבֵנוּ
2 m.	כָּתְבְּךָ / כְּתָבְךָ	כָּתְבְכֶם / כְּתָבְכֶם
2 f.	כָּתְבֵךְ	כָּתְּבְכֶן / כְּתָבְכֶן
3 m.	כָּתְבוֹ	כָּתְבָם
3 f.	כָּתְבָהּ	כָּתְבָן

Hebrew idiom would say "in-the-writing-of-me" for "when I wrote", hence the value of the suffixal form for showing the gerund-like nature of the infinitive construct.

The Participle

In the regular verb there are two forms of the participle, the active (קֹטֵל, killing) and the passive (קָטוּל, killed). For their inflections in gender and number they are regarded as nouns, thus:

| | Singular | | Plural | |
	Absol.	Cstr.	Absol.	Cstr.
Active m.	קֹטֵל	קֹטֵל	קֹטְלִים	קֹטְלֵי
f.	קֹטְלָה, קֹטֶלֶת	קֹטֶלֶת	קֹטְלוֹת	קֹטְלוֹת
Passive m.	קָטוּל	קְטוּל	קְטוּלִים	קְטוּלֵי
f.	קְטוּלָה	קְטוּלַת	קְטוּלוֹת	קְטוּלוֹת

The holem in these forms is invariably long.

They are frequently used as ordinary substantives, and as such belong to distinct groups of nouns whose changes will be noted in a later chapter. The participles imply continuous activity, and this is especially true of the active form. In meaning they are like gerundives or verbal adjectives, and may agree in gender and number with a noun or pronoun, e.g., אֲנַחְנוּ מֹשְׁלִים, we are ruling. When the third radical of a verb is a guttural, a furtive pathah appears with the passive participle, e.g., יָדוּעַ, known. On occasions the passive participle may have a future connotation, e.g., שָׁדוּד, that which ought to be destroyed. The negative אֵין is generally used with participles instead of לֹא.

VOCABULARY

כִּי אִם	except.	נָהָר	river.	פָּקַד	to visit.
יָצָא	to go out.	כָּבוֹד	glory.	נָפַל	to fall.
קָצַף	to be angry.	גָּנַב	to steal.	מֵת	dead.
קוּם	to arise, stand.	נָשָׂא	to lift up.	אֶבְיוֹן	poor.
עָבַר	to pass over, cross.	פֶּן־	lest.	זָכָר	male.

Exercise 14

Translate :

‏1. אַל תִּקְצֹפוּ   2. לֹא תִגְנֹב   3. אִמְרִי־נָא   4. וַיֹּאמֶר אֱלֹהִים
נָפֹל לְפָנַי וְלֹא אֶקְצֹף בְּךָ עַד־עוֹלָם   5. רָדְפוּ אַחֲרָיו   6. אַל
יִכָּתֵב בְּסֵפֶר תּוֹרַת יהוה אֱלֹהֵי יִשְׂרָאֵל   7. הָלַכְתִּי וְאָמֹר
אֶת־הַיֶּלֶד   8. שָׁכַן הָאִישׁ אֶת־דִּבְרֵי הַנָּבִיא וְלֹא שָׁמַר אֶת־
תּוֹרַת יהוה   9. וַיִּתֵּן אֹתוֹ עַל־כָּל־אֶרֶץ מִצְרָיִם   10. שָׁמוֹר
יִשְׁמֹר אֶת־תּוֹרַת אֱלֹהִים   11. וְכִזְכֹּר הַנָּבִיא אֶת־הַדְּבָרִים
הָאֵלֶּה וַיֹּאמֶר רָדֹף אַחֲרֵיהֶם צָפוֹנָה   12. אַתֶּם זֹכְרִים אֶת־
דִּבְרֵי הָאֱלֹהִים אֲשֶׁר אָמַרְתִּי בַּיּוֹם הַזֶּה   13. הִנְנִי שֹׁלֵחַ אֶת־
הַנָּבִיא הָעִירָה.

1. Thou shalt keep my commandments.   2. May he keep thee from all evil in the land.   3. Let me go, I pray, to the house of the prophet.   4. And God made the firmament between the waters which were under the firmament, and between the waters which were above the firmament.   5. Let me keep thy commandments.   6. He kept on walking towards the house of Joseph.   7. I will

keep thy commandments continually.   8. They left off counting the stars of heaven.   9. They went down to Egypt to buy food in that place.   10. And behold, he sent the boy to watch the city of the mighty men.   11. Jehovah is thy keeper in the day of evil.   12. The prophets are keeping the law of Jehovah, the God of Israel.   13. The king rules over the people in the land.

PARADIGM OF THE REGULAR VERB

IN the last chapter we noted that there are a number of "themes" which serve to convey a developed idea of the simple verb, and these must now be given somewhat closer scrutiny. Their names are a reminder of the time when פָּעַל was used to illustrate the paradigm of the regular verb, since the "themes" are named according to the corresponding inflection of פָּעַל in the third singular masculine of the perfect. Thus the simple passive of פָּעַל would be נִפְעַל, and so the passive voice in the regular verb is called the Niph'al. קָטַל has replaced פָּעַל as the standard form for the verb paradigm because פָּעַל, having the second radical a guttural, is thus unable to take dagheš forte in three important forms of the strong or regular verb. The various forms, whose full inflections will be found in the paradigm section at the end of the book, are as follows :

Simple active or Qal.	קָטַל
Simple passive or Niph'al.	נִקְטַל
Intensive active or Pi'el.	קִטֵּל
Intensive passive or Pu'al.	קֻטַּל
Causative active or Hiph'il.	הִקְטִיל
Causative passive or Hoph'al.	הָקְטַל
Reflexive or Hithpa'el.	הִתְקַטֵּל

These forms are derived by internal changes of the root and other modifications. The second radical of the Pi‘el, Pu‘al and Hithpa‘el has dagheš forte to intensify the form. The Pu‘al and Hoph‘al lack an imperative and infinitive construct, and with the exception of the Niph‘al, all participles have a prefixed מ.

Niph‘a.

In the perfect, the letter נ is prefixed to the stem and pointed with hireq, whilst the imperfect has a prefixed יִ with the nun becoming assimilated to the first radical, which then takes a compensating dagheš forte, *i.e.*, יִקָּטֵל. The imperative is marked by a prefix הִן, which by assimilation becomes הִקָּטֵל. Before a vowel suffix the çere under the second radical becomes vocal šᵉwa, except in pause, *i.e.*, הִקָּטְלִי but in the second feminine plural it changes to pathah, *i.e.*, הִקָּטַלְנָה. This latter becomes qameç in pause. The infinitive construct is like the imperative, but in the absolute the çere is replaced by holem, הִקָּטֹל, with an alternative form נִקְטֹל. The Niph‘al participle may have gerundive force, and as such is often used for phrases with a passive meaning, *e.g.*, the broken of heart, would be וְשִׁבְרֵי־לֵב, *i.e.*, the broken ones of heart, with "heart" appearing normally in such an expression in the shorter form in preference to לֵבָב. The Niph‘al is inflected like the Qal.

The primary force of the Niph'al is reflexive, *e.g.*, נִסְתַּר he hid himself, though it is found in a reciprocal or "middle" sense, *e.g.*, נִלְחֲמוּ, they fought (one another), and predominantly as the simple passive of the Qal. מִן, בְּ and לְ are used as the agent when the Niph'al, has a passive force. Some verbs are used only in the Niph'al *e.g.*, נִלְחַם, he fought, without any reflexive or passive meaning.

Pi'el

A dagheš forte in the middle radical is characteristic of this form. In the first syllable the vowel is generally hireq, whilst the second syllable may have pathah or çere. In three verbs, כִּבֵּס, he washed, כִּפֵּר, he atoned, and דִּבֶּר, he spoke, seghol replaces çere. The imperfect יְקַטֵּל is inflected regularly, whilst of the infinitives, the absolute קַטֹּל is less frequently used than the form קַטֵּל, which is the same as that of the construct. The participle has a prefixed מ, pointed with šewa. The Pi'el is inflected like the Qal.

The Pi'el is an intensive form of the Qal, *e.g.*, רָדַף, to follow, רִדֵּף, to pursue. Where intensity becomes iteration, a causative force may be evident, *e.g.*, גָּדַל, to be great, גִּדֵּל, to cause to be great, make great ; קָדֵשׁ, to be holy, קִדֵּשׁ, to hallow.

Pu'al

This form is marked by dull vocalic sounds, but like the Pi'el has regular inflections. In the perfect,

qibbuç is found under the first radical, whilst the
pathah of the second radical becomes vocal šᵉwa
before vowel afformatives. In this latter respect the
imperfect is similar. There is no imperative form of
the Puʻal, since it is properly the passive of the Piʻel
in meaning.

VOCABULARY

לחם	to fight (Niph.).	זֶבַח	sacrifice.	יְאֹר	river.
אֱמֹרִי	Amorites.	חָבַשׁ	to bind, gird.	בְּכוֹר	firstborn.
נחם	to repent (Niph.).	אָרַר	to curse.	כֹּה	thus.
קָטֹן	small, little	בקשׁ	to seek (Pi.).	זָקֵן	old, elder.
כסה	to conceal (Pi.).	סתר	to hide (Pi.).	זָבַח	to sacrifice.
צֶלֶם	image, likeness.	יָכֹל	be able.	אַהֲרֹן	Aaron.
זְרוֹעַ	arm.	שָׁתָה	to drink.	כָּבֵד	to be heavy; (Pi.) to harden.

Exercise 15

Translate :

‎1. וַיֹּאמֶר יהוה אֵלַי אֱמֹר לָהֶם לֹא תִּלָּחֲמוּ‏ ‎2. וְשָׁבַתְנוּ‏
‎בַּמָּקוֹם הַהוּא יָמִים רַבִּים‏ ‎3. וַיִּנָּחֶם יהוה כִּי עָשָׂה אֶת־הָאָדָם‏
‎בָּאָרֶץ‏ ‎4. וַיְכֻסּוּ כָּל־הֶהָרִים הַגְּדֹלִים אֲשֶׁר־תַּחַת כָּל־הַשָּׁמָיִם‏
‎5. זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה‏ ‎6. תִּשְׁלַח לְעַבְדְּךָ לֵב שֹׁמֵעַ לִשְׁפֹּט‏

אֶת־עַמְּךָ הַזֶּה ' 7. בֶּן־אָדָם שָׁבַרְתִּי אֶת־זְרוֹעַ פַּרְעֹה מֶלֶךְ
מִצְרָיִם וְהִנֵּה לֹא־הֻבְּשָׁה 8. אָמַרְתָּ בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ
אֲבַקֵּשׁ 9. וְעַתָּה אָרוּר אָתָּה מִן־הָאֲדָמָה אֲשֶׁר בָּרָא הָאֱלֹהִים
10. וַיְכַבֵּד פַּרְעֹה אֶת־לִבּוֹ וְלֹא שִׁלַּח אֶת־הָעָם.

1. And the Amorites which dwelt in that mountain sent and pursued you. 2. Do not fight (*pl.*) with small or great, but only (except) with the king of Israel. 3. And God said, Shall I conceal (*part.*) from Abraham that which I have done? 4. The one shedding man's blood, by man shall his blood be shed, for in the image of God he made man. 5. And in the books of the house of Israel they shall not be written. 6. Behold thou hast sent me this day from upon the face of the ground, and from thy face shall I be hidden. 7. They were not able to drink of the waters of the river. 8. And thou shalt say unto Pharaoh, thus said the Lord, My son, even my firstborn, is Israel. 9. And they will hear thy voice, and thou shalt come, thou and the elders of Israel, to the king of Egypt, and ye shall say unto him, Let us go, we pray, unto the desert that we may sacrifice to the Lord our God. 10. And Aaron spoke all the words which Jehovah said unto Moses.

PARADIGM OF THE REGULAR VERB

(*continued*)

Hiph'il

This is the active causative form, and in the perfect consists of the verb stem prefixed by **ה** and the vowel hireq (which occasionally becomes sᵉghol), with the insertion of a full hireq between the second and third radicals, *i.e.*, הִקְטִיל.

The Imperfect has the same final syllable, but takes pathah under the initial letter, thus, יַקְטִיל. It should be noticed that in the Hiph'il only there exists a difference between the ordinary imperfect and the jussive (יַקְטֵל). The çere may be shortened to sᵉghol in the jussive if the tone alters in position, *e.g.*, from יַקְטֵל to יַקְטֶל־. The inflection of the Hiph'il is regular.

Its typical meaning is the causative of the Qal, *e.g.*, קָדַשׁ, to be holy, הִקְדִּישׁ, to cause to be holy, to sanctify. It may also have a declaratory meaning, as with הִצְדִּיק, he pronounced righteous. Stative verbs frequently appear in the Hiph'il, *e.g.*, הִשְׁמִין, to become fat. If the Qal of the verb is transitive, the Hiph'il may govern two accusatives in a sentence, *e.g.*, הִנְחִיל אֹתָם אֶת־הָאָרֶץ, he caused them to inherit the land.

Hoph'al

The first syllable of this form is always closed, as
with the Hiph'il, though sometimes the qameç
hatuph may be replaced by qibbuç, and this is espe-
cially the case with the participle, *e.g.*, מֻקְטָל for מָקְטָל.

The Hoph'al is inflected in the normal manner, and
since it is passive in meaning it has no regular
imperative form.

Hithpa'el

This is formed by prefixing הִת to the Pi'el, with
pathah under the first radical, *e.g.*, הִתְקַטֵּל.   When a
sibilant follows the prefix, the sibilant and the taw
of the prefix exchange places thus, הִשְׁתַּמֵּר, for הִתְשַׁמֵּר,
he was on his guard.   With צ and ז the taw is
replaced by the appropriate hard or soft lingual,
e.g., הִצְטַדֵּק for הִתְצַדֵּק, and הִזְדַּמֵּן for הִתְזַמֵּן.

In meaning it is primarily the reflexive of the Pi'el,
e.g., נָקַם, he avenged, הִתְנַקֵּם, he showed himself
revengeful.   It may also express reciprocal action,
e.g., הִתְרָאוּ, they looked at each other, and infre-
quently may be intransitive and similar in force to
the Qal, *e.g.*, הִתְאַבֵּל, to mourn.   Another connotation
is that of "playing the part of" something, *e.g.*,
הִתְחַכֵּם, he pretended to be a wise man ; הִתְנַבֵּא, he
behaved like a prophet.

At this juncture it may be advisable to notice the structure of some rare intensive and causative formations of the verb. Occasionally full holem is inserted in the intensives between the first and second radical to form the Po'el (קוֹטֵל), the Po'al (קוֹטַל) and the Hithpo'el (הִתְקוֹטֵל). Some intensive formations have the third radical doubled, and these are the Pi'lel (קִטְלֵל), the Pu'lal (קֻטְלַל) and the Hithpa'lel (הִתְקַטְלֵל). Where the last two stem letters are repeated, the form is called the Pe'al'al (קְטַלְטַל). The Pilpel repeats the first and third radicals (קִלְקֵל). These forms are comparatively rare in their incidence, and there are one or two others connected with the Hiph'il which are even less frequently found.

VOCABULARY

שׁחה	destroy (Hiph.),	כָּשַׁל	to stumble.	רָשָׁע	wicked, guilty.
בּוֹא	to enter.	אָדוֹן	lord, master.	קָבַר	to bury.
עֵץ	tree, twig.	קֶבֶר	grave.	כֵּן	so, thus.
פֶּתַח	opening, gate.	שׁ (יֵשׁ־),	there is.	חבא	(Hith.) to hide oneself.
קָשַׁשׁ	to gather, collect.	שׁלך	(Hiph.) to cast.	תָּוֶךְ	middle.
מוּת	to kill, put to death.	בְּתוֹךְ	among, within.	אַיִן	no, none.

D

מֶלַךְ to be king ;   קָדַשׁ to be holy ;   חָזַק to be strong ;
(Hiph.) to   (Pi.) to   (Hith.) to
make king.   hallow,   take courage.
                             sanctify.

Exercise 16

Translate :

1. וַיֹּאמֶר יהוה אֶל־שְׁמוּאֵל שְׁמַע בְּקוֹלָם וְהִמְלַכְתָּ לָהֶם מֶלֶךְ
2. וַיָּבֹא אֶל־פֶּתַח הָעִיר וְהִנֵּה שָׁם אִשָּׁה מְקֹשֶׁשֶׁת עֵצִים 3. וְאַתֶּם
הִכְשַׁלְתֶּם רַבִּים בְּתוֹרַת יהוה 4. וְהִנֵּה אֲדֹנֵיהֶם נֹפֵל אַרְצָה מֵת
5. וְאַתָּה הָשְׁלַכְתָּ מִן־הַשָּׁמַיִם בְּכָל־אֲשֶׁר עָשָׂה אֵת הָרָע 6. וַיֹּאמֶר
יַעֲקֹב לְבָנָיו לָמָּה תִתְרָאוּ הִנֵּה שָׁמַעְתִּי כִּי יֶשׁ־לָחֶם בְּמִצְרָיִם
7. וַיֹּאמְרוּ הִתְהַלַּכְנוּ בָאָרֶץ וְהִנֵּה כָּל־הָאָרֶץ יֹשֶׁבֶת 8. הִיא הָעִיר
הַפְּקֻדָה בְּיַד יהוה אֱלֹהֵי יִשְׂרָאֵל 9. וְכִשְׁמֹעַ הַנָּבִיא אֶת־הַדְּבָרִים
הָאֵלֶּה הִתְחַזַּק 10. רָאִיתִי אֶת־הָרְשָׁעִים קְבֻרִים וַיִּשְׁתַּכְּחוּ בָעִיר
אֲשֶׁר־כֵּן־עָשׂוּ שָׁם.

1. There entered a man of the people to destroy the
king.   2. Thou art come to me to bring to remembrance
my sin and to slay my son.   3. These are the luminaries
in the firmament of heaven to divide between the day
and the night.   4. And he shall be laid (Hoph.) in his
grave in the place which the king has given him.   5. And
Joshua said to the people, Sanctify yourselves, for Jehovah
is in this place.   6. His head was cast upon the ground
by the hand of the mighty man.   7. And they heard the
voice of Jehovah walking about in the garden.   8. And the
man and his wife hid themselves from before the Lord God
amongst the trees of the garden.   9. And Pharaoh said,
Behold, the people of the land are many, and you make
them rest themselves in this place.   10. And they
prophesied unto the evening, and there was no voice.

DECLENSIONS OF NOUNS

It is generally found convenient to classify nouns in declensions, according to the changes which take place in the vowels when the tone is altered. The first declension, which we have already noticed, deals principally with nouns having qameç in the tone, the pretone, or both. Such nouns are similar to the perfect of the verb.

The second declension, which has affinity to the imperfect, consists of words formed from stems which originally terminated in two consonants but to which an auxiliary vowel, usually sᵉghol, has been added. For this reason they are called "sᵉgholates", and fall into three principal classes, governed by the original vowel. The "a" class is like יֶלֶד, formed from יַלְד ; the "e" class is illustrated by סֵפֶר, from an original סִפְר ; whilst the "o" class is represented by חֹדֶשׁ, formed from חָדְשׁ.

In inflection the singular construct is the same as the absolute. For the singular of the noun, the suffixes are added to the stem, and the dual is formed in exactly the same way. But the plural absolute

has qameç under the second radical, and the first vowel then becomes šᵉwa to accord with the tone.

The following table will illustrate these changes :

	" a " class	" e " class	" o " class
Singular abs. cstr.	יֶלֶד	סֵפֶר	חֹדֶשׁ
light suff.	יַלְדִּי	סִפְרִי	חָדְשִׁי
heavy suff.	יַלְדְּכֶם	סִפְרְכֶם	חָדְשְׁכֶם
Plural abs.	יְלָדִים	סְפָרִים	חֲדָשִׁים
cstr.	יַלְדֵי	סִפְרֵי	חָדְשֵׁי
light suff.	יְלָדַי	סְפָרַי	חֲדָשַׁי
heavy suff.	יַלְדֵיכֶם	סִפְרֵיכֶם	חָדְשֵׁיכֶם
Dual absol.	רַגְלַיִם	בִּרְכַּיִם	אָזְנַיִם
cstr.	רַגְלֵי	בִּרְכֵּי	אָזְנֵי
light suff.	רַגְלַי	בִּרְכֵּי	אָזְנַי
heavy suff.	רַגְלֵיכֶם	בִּרְכֵּיכֶם	אָזְנֵיכֶם

These nouns are inflected regularly, but care should be taken to ensure the proper recognition of the šᵉwa, whether silent or vocal. When the terminal letter is a guttural, the preference for pathah is noticed throughout, e.g., זֶרַע, seed, זַרְעִי, my seed, זַרְעֲךָ, thy seed, etc. The absence of an auxiliary sᵉghol in this type of noun indicates something of the inadequacy of the term "sᵉgholates" as a class designation.

Feminine segholates are formed by adding הָ‎ to the original or primitive stem, e.g., מַלְכָּה‎, queen, and in the singular are formed regularly. The plural has וֹת‎— added to the masculine singular, e.g., מְלָכוֹת‎, and the construct is inflected normally, i.e., מַלְכוֹת‎. Some feminines have a primitive ת‎ as the final letter attached to the stem, e.g., מִשְׁמֶרֶת‎, which takes suffixes in the normal manner, e.g., מִשְׁמַרְתִּי‎, etc. A group of feminine nouns, mostly prefixed by מ‎, have an ending הָ‎ ,ַ‎, e.g., מַמְלָכָה‎, kingdom. The construct singular becomes segholate, i.e., מַמְלֶכֶת‎, with suffix, מַמְלַכְתִּי‎, whilst the plural is מַמְלָכוֹת‎.

A third declension may be made up of words similar in form to the active participles. Such nouns generally have an unchangeable vowel in the pen-ultimate, and a tone long çere in the ultimate syllable. They are declined like participles, whose form has already been noted in Chapter XV. Some nouns are not participial in form, and generally relinquish the çere in declensions, e.g., מִזְבֵּחַ‎, altar, cstr. sing. מִזְבַּח‎, suffix מִזְבְּחִי‎, plur. מִזְבְּחוֹת‎, with suffix מִזְבְּחוֹתַי‎, etc.

We may now notice the inflections of some irregular nouns which belong to the various declen-sions. Where relevant, the particular one is indicated by number.

SINGULAR

	father	son (3)	daughter (2)	brother	name	house (2)
Sing. abs.	אָב	בֵּן	בַּת	אָח	שֵׁם	בַּיִת
constr.	אֲבִי	בֶּן־	בַּת	אֲחִי	שֶׁם, שְׁמ־	בֵּית
suffix	אָבִי	בְּנִי	בִּתִּי	אָחִי	שְׁמִי	בֵּיתִי
	אָבִיךָ	בִּנְךָ	בִּתְּךָ	אָחִיךָ	שִׁמְךָ	בֵּיתְךָ
	אָבִיו	בְּנוֹ	בִּתּוֹ	אָחִיו	שְׁמוֹ	בֵּיתוֹ

PLURAL

	father	son	daughter	brother	name	house
Plur. abs.	אָבוֹת	בָּנִים	בָּנוֹת	אַחִים	שֵׁמוֹת	בָּתִּים
cstr.	אֲבוֹת	בְּנֵי	בְּנוֹת	אֲחֵי	שְׁמוֹת	בָּתֵּי
suffix.	אֲבוֹתַי	בָּנַי	בְּנוֹתַי	אַחַי	שְׁמוֹתַי	בָּתַּי

SINGULAR

	wife	sister	mouth	man	day (2)	city (2)
Sing. abs.	אִשָּׁה	אָחוֹת	פֶּה	אִישׁ	יוֹם	עִיר
cstr.	אֵשֶׁת	אֲחוֹת	פִּי	אִישׁ	יוֹם	עִיר
suffix	אִשְׁתִּי	אֲחוֹתִי	פִּי	אִישִׁי	יוֹמִי	עִירִי
	אִשְׁתְּךָ		פִּיךָ		יוֹמְךָ	עִירְךָ

PLURAL

	wife	sister	mouth	man	day	city
Plur. abs	נָשִׁים	(אֲחָיוֹת)	פִּיּוֹת	אֲנָשִׁים	יָמִים	עָרִים
cstr.	נְשֵׁי	אַחְיוֹת	פִּיסִיוֹת	אַנְשֵׁי	יְמֵי	עָרֵי
suffix	נָשַׁי	אַחְיוֹתַי		אֲנָשַׁי	יָמַי	עָרַי

VOCABULARY

צֶדֶק	righteousness.	גֹּדֶל	greatness.	מַלְאָךְ	messenger.
קֶשֶׁת	bow (f).	חָכְמָה	wisdom (f).	חַיִל	force, army.
כֶּרֶם	vineyard.	עֵצָה	counsel (f).	עֵגֶל	calf.
רֶגֶל	foot (f).	נְקָמָה	vengeance (f).	שִׁפְחָה	handmaid (f).
שָׂפָה	lip (f).	עַתָּה	now, shortly.	בֶּרֶךְ	knee (f).

Exercise 17

Translate :

‏5. בִּלְבָבוֹ ‏4. מְקוֹמוֹתֵיכֶם ‏3. שְׁנֵיהֶם ‏2. מַלְאָכָיו ‏1. רַגְלַיִם

‏10. שׁוֹרֵיהֶן ‏9. מֵימֵיהֶם ‏8. נָשֵׁיהֶם ‏7. צַצּוֹתֵינוּ ‏6. עֶגְלְךָ

‏15. בִּרְכַּיִם ‏14. כַּרְמִי ‏13. עָרֵיהֶן ‏12. פִּיכֶם ‏11. שְׁפָחוֹתֶיךָ

1. Two eyes.   2. Two ears.   3. Their(m) hands   4. Your(m) blessing.   5. Their(m) words.   6. Your(m) brother. 7. Their(f) houses.   8. Their(m) daughters.   9. My(m) brothers.   10. Their(m) heads.   11. His righteousness. 12. Their(m) calves.   13 My greatness.   14. Your(m) king. 15. Our armies.

DEGREES OF COMPARISON : NUMERALS

IN a relatively primitive and simple language such as Hebrew it would be out of place to expect special forms to indicate degrees of comparison. It is possible, however, to express such ideas, though a certain amount of circumlocution is involved.

The comparative degree of superiority or inferiority is expressed by attaching the preposition מִן after the positive adjective to the word with which the noun is being compared, *e.g.*, גָּדוֹל מִן־דָּוִד, greater than David ; טוֹב מֵאַבְרָהָם, better than Abraham, where מִן ("from") has the force of "in comparison with".

The superlative degree may be indicated in a number of ways, as follows :

(*a*) By prefixing the article to the positive adjective coming after a definite noun, *e.g.*, הַבֵּן הַגָּדוֹל, the eldest son (*i.e.*, the great one amongst those sons mentioned).

(*b*) By placing the adjective in the construct before a definite noun, *e.g.*, קְטֹן בָּנָיו, his youngest son (*i.e.*, the young one of his sons).

(c) •By using the preposition בְּ, "amongst", e.g., הָאִישׁ הֶחָזָק בָּאָרֶץ, the strongest man in the earth ; or the comparative with כֹּל, e.g., גָּדוֹל מִכֹּל הָעָם, the greatest of all the people ; or by using a pronominal suffix with an adjective, e.g., גְּדוֹלָם, their greatest (i.e., the great of them).

(d) Absolute superlatives use adverbs like מְאֹד after the adjective, e.g., גָּדוֹל עַד־מְאֹד, very great ; or nouns in the construct, e.g., שִׁיר הַשִּׁירִים, the most excellent song (i.e., *the* song of songs).

Numerals

The numbers one to nineteen have masculine and feminine forms, whilst numbers one to ten have a construct as well as an absolute state. Numbers may be described as "cardinals" (answering the question "how many ?") and "ordinals" (answering the question "in what or¹ r ?"). The cardinal numbers are as follows :

	With masculine nouns		With feminine nouns	
	Abs.	Cstr.	Abs.	Cstr.
1	אֶחָד	אַחַד	אַחַת	אַחַת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשֶׁת	שָׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִשָּׁה	חֲמֵשֶׁת	חָמֵשׁ	חֲמֵשׁ
6	שִׁשָּׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ

7	שִׁבְעָה	שִׁבְעַת	שֶׁבַע	שֶׁבַע
8	שְׁמֹנָה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה .
9	תִּשְׁעָה	תִּשְׁעַת	תֵּשַׁע	תְּשַׁע
10	עֲשָׂרָה	עֲשֶׂרֶת	עֶשֶׂר	עֶשֶׂר

11	עָשָׂר אַחַד / עָשָׂר עַשְׁתֵּי		עֲשָׂרֵה אַחַת / עֲשָׂרֵה עַשְׁתֵּי	
12	עָשָׂר שְׁנַיִם / עָשָׂר שְׁנֵי		עֲשָׂרֵה שְׁתַּיִם / עֲשָׂרֵה שְׁתֵּי	
13	שְׁלֹשָׁה עָשָׂר		עֶשְׂרֵה שְׁלֹשׁ	
14	אַרְבָּעָה עָשָׂר		עֶשְׂרֵה אַרְבַּע	
	etc.		etc.	

20	עֶשְׂרִים	60	שִׁשִּׁים
30	שְׁלֹשִׁים	70	שִׁבְעִים
40	אַרְבָּעִים	80	שְׁמֹנִים
50	חֲמִשִּׁים	90	תִּשְׁעִים

100 מֵאָה (*f.*), cstr. מְאַת, plur. מֵאוֹת, hundreds.

200 מָאתַיִם (dual for מְאָתַיִם).

300 etc. 400 אַרְבַּע מֵאוֹת 500 חָמֵשׁ מֵאוֹת שְׁלֹשׁ מֵאוֹת

1000 אֶלֶף (*m.*) 2000 אַלְפַּיִם (dual). 3000 שְׁלֹשֶׁת אֲלָפִים

4000 אַרְבַּעַת אֲלָפִים 20,000 רִבּוֹתַיִם 10,000 רְבָבָה (dual).

The numeral "one" is an adjective, and generally follows its noun, agreeing with it in gender, *e.g.*, שָׁנָה אַחַת, one year. The number "two" is a dual form, and agrees in gender with its noun, *e.g.*, שְׁתֵּי נָשִׁים, two women. As a construct it precedes the word numbered, but as an absolute it follows it in apposition.

The cardinals from three to ten are nouns which disagree with the noun in gender, the masculine form standing with the feminine noun, and *vice versa, e.g.,* שְׁלֹשֶׁת בָּנִים, three sons ; שָׁלֹשׁ בָּנוֹת, three daughters. The numerals from eleven to nineteen have the unit before the ten, and the noun is generally in the plural, though after common substantives such as day, year, man, the singular is used. The tens from thirty to ninety are expressed by the plural of the corresponding units, whilst twenty represents the plural of ten. Tens and units are usually joined by the conjunction waw, *e.g.,* שִׁבְעִים וְשִׁבְעָה, seventy-seven (*i.e.,* seventy and seven). The numerals occasionally have suffixes, as with שְׁלָשְׁתָּם, they three.

The ordinals have distinctive forms for the numbers one to ten only, as follows :

	Masculine	Feminine
first	רִאשׁוֹן	רִאשׁוֹנָה
second	שֵׁנִי	שֵׁנִית
third	שְׁלִישִׁי	שְׁלִישִׁית
fourth	רְבִיעִי	רְבִיעִית
fifth	חֲמִישִׁי	חֲמִישִׁית
sixth	שִׁשִּׁי	שִׁשִּׁית
seventh	שְׁבִיעִי	שְׁבִיעִית
eighth	שְׁמִינִי	שְׁמִינִית
ninth	תְּשִׁיעִי	תְּשִׁיעִית
tenth	עֲשִׂירִי	עֲשִׂירִית

These ordinals are adjectives, agreeing with the substantive in number and gender, and coming generally after the noun. After ten, the ordinals have no distinct form, and the corresponding cardinals are then employed. The age of people is normally expressed by בֶּן, "son of" or בַּת, "daughter of", *e.g.*, אִישׁ בֶּן־שְׁלֹשִׁים שָׁנִים, a man of thirty. In dates, the cardinals frequently replace ordinals in usage, *e.g.*, בְּאֶחָד לַחֹדֶשׁ, on the first of the month.

About the Maccabean period the consonants of the alphabet came to be used as numerical signs, with the values assigned to them which we have already included in our table of the alphabet. From this it will be seen that the letters א to ט comprise the first nine numerals, the letters י to צ the tens, whilst the hundreds are signified by the letters from ק to ת. In combinations of numbers the greater symbol generally precedes the lesser, *e.g.*, יב equals 12, *i.e.*, 2 plus 10, the latter number being written first. Thus לג equals 3 plus 30, ריא equals 1 plus 10 plus 200, תר equals 200 plus 400, and so on. Exceptions to this are numbers 15 and 16, which are not symbolised by יה and יו respectively, since these combinations are fragments of the Divine Name. This difficulty was avoided by using טו (6 plus 9) for fifteen, and טז (7 plus 9) for sixteen.

VOCABULARY

גָּבֹהַּ	tall.	אָהֵב	to love.	פֶּקַח	Pekah.
רָחֵל	Rachel.	שֵׁבֶט	tribe, sceptre.	בָּבֶל	Babylon.
לֵאָה	Leah.	שְׁלֹמֹה	Solomon.	יָדַע	to know.
חֶסֶד	kindness.	חֹדֶשׁ	month.	בָּטַח	to trust.
גָּדַל	to grow, become great.	בַּעַל	lord, master, husband.	מִלְחָמָה	battle, war (f).

Exercise 18

Translate

‏1. קָטֹן מִן־אָחִיו   2. דָּוִד הַגָּדוֹל מֵאֶחָיו   3. בְּנוֹ הַקָּטֹן

‏4. עֶבֶד עֲבָדִים   5. אֶגְדַּל מִמְּךָ   6. גָּבֹהַּ אָנֹכִי מִמֶּנּוּ   7. אַחַד

‏שְׁבָטֶיךָ   8. שְׁלֹשֶׁת בָּנָיו   9. בַּחֲמִשָּׁה עָשָׂר יוֹם   10. שְׁנַת שְׁמֹנֶה

‏עֶשְׂרֵה לִשְׁלֹמֹה   11. בִּשְׁנַת שְׁתַּיִם לְפֶקַח   12. בְּחֹדֶשׁ שְׁנֵים

‏עָשָׂר בַּשָּׁנָה הַשְּׁלִישִׁית   13. בִּשְׁנַת שְׁמֹנֶה עֶשְׂרֵה לְמֶלֶךְ יִשְׂרָאֵל

‏14. שְׁנֵיהֶם   15. שְׁתַּיִם שָׁנִים.

1. Better than gold.   His youngest daughter.   3. He is taller than his wife.   4. From the greatest of them to the least of them.   5. Jacob loved Rachel more than Leah.   6. I am not better than my fathers   7. The two mountains.   8. Her three daughters.   9. Fifteen sons.   10. Sixty-two years.   11. Twenty-seven.   12. Eleven years.   13. The first earth.   14. The tenth month.   15. In the second year.

Translate from the Hebrew Bible, using a lexicon where necessary: Jeremiah 52, verses 28-32.

CHAPTER XX

VERBAL SUFFIXES

THE pronominal accusative of a verb may be expressed by את with the appropriate suffix, or by a pronominal suffix attached to the verb. Normally only a direct object is implied by the use of a verbal suffix.

The form of the suffix itself is similar to those attached to nouns, except that in the first singular נִי is preferred, whilst in the third plural we find ם and ן more often than הֶם— and הָן—. The addition of a suffix naturally affects the tone or accent, which tends to move in the direction of the suffix, and which modifies the pointing accordingly.

The inflections will be seen from the following tables :

<div align="center">

Regular Verb

Perfect Qal Singular

</div>

	3 m	3 f	2 m.	2 f	1 c.
Sing.					
1 c.	קְטָלַ֫נִי	קְטָלַ֫תְנִי	קְטַלְתַּ֫נִי	קְטַלְתִּי֫נִי	—
2 m.	קְטָלְךָ	קְטָלַתְךָ	—	—	קְטַלְתִּ֫יךָ
2 f.	קְטָלֵךְ	קְטָלָתֶךְ	—	—	קְטַלְתִּ֫יךְ

•	3 m.	3 f.	2 m.	2 f.	1 c.
3 m.	{ קְטָלוֹ קְטָלָהוּ }	קְטָלַתּוּ קְטָלַתְהוּ	קְטַלְתּוֹ קְטַלְתָּהוּ	(קְטַלְתִּיו) קְטַלְתִּיהוּ	קְטַלְתִּיו קְטַלְתִּיהוּ
3 f.	קְטָלָה	קְטָלַתָּה	קְטַלְתָּה	קְטַלְתִּיהָ	קְטַלְתִּיהָ
Plur.					
1 c.	קְטַלְנוּ	קְטַלְתָּנוּ	קְטַלְתָּנוּ	קְטַלְתִּינוּ	–
2 m.	קְטָלְכֶם	(קְטָלַתְכֶם)	–	–	קְטַלְתִּיכֶם
2 f.	קְטָלְכֶן	(קְטָלַתְכֶן)	–	–	קְטַלְתִּיכֶן
3 m.	קְטָלָם	קְטָלַתַם	קְטַלְתָּם	קְטַלְתִּים	קְטַלְתִּים
3 f.	קְטָלָן	קְטָלַתַן	קְטַלְתָּן	קְטַלְתִּין	קְטַלְתִּין

PERFECT QAL PLURAL

	3 c.	2 c.	1 c.
1 c.	קְטָלוּנִי	קְטַלְתּוּנִי	–
2 m.	קְטָלוּךָ	–	קְטַלְנוּךָ
2 f.	קְטָלוּךְ	–	קְטַלְנוּךְ
3 m.	קְטָלוּהוּ	קְטַלְתּוּהוּ	קְטַלְנוּהוּ
3 f.	קְטָלוּהָ	קְטַלְתּוּהָ	קְטַלְנוּהָ
1 c.	קְטָלוּנוּ	קְטַלְתּוּנוּ	–
2 m.	(קְטָלוּכֶם)	–	קְטַלְנוּכֶם
2 f.	(קְטָלוּכֶן)	–	קְטַלְנוּכֶן
3 m.	קְטָלוּם	קְטַלְתּוּם	קְטַלְנוּם
3 f.	קְטָלוּן	קְטַלְתּוּן	קְטַלְנוּן

The student will not encounter undue difficulty in learning these forms, as they inflect quite regularly. In the ordinary way only active verbs take suffixal

forms, since the reflexives and passives cannot govern an object. Where forms are exactly alike, as with the second singular feminine and the first singular common with the third masculine suffixes, the context determines the meaning.

The Pi'el and Hiph'il follow the same general scheme, as the following two examples will indicate :

	Pi'el		Hiph'il	
	3 sg. m.	3 pl. c.	3 sg. m.	3 pl. m.
1 c.	קִטְּלַנִי	קִטְּלוּנִי	הִקְטִילַנִי	הִקְטִילוּנִי
2 m.	קִטֶּלְךָ	קִטְּלוּךָ	הִקְטִילְךָ	הִקְטִילוּךָ
2 f.	קִטְּלֵךְ	קִטְּלוּךְ	הִקְטִילֵךְ	הִקְטִילוּךְ
3 m.	קִטְּלוֹ	קִטְּלוּהוּ	הִקְטִילוֹ(־ֶהוּ)	הִקְטִילוּהוּ
3 f.	קִטְּלָהּ	קִטְּלוּהָ	הִקְטִילָהּ	הִקְטִילוּהָ
1 c.	קִטְּלָנוּ	קִטְּלוּנוּ	הִקְטִילָנוּ	הִקְטִילוּנוּ
2 m.	קִטֶּלְכֶם	קִטְּלוּכֶם	הִקְטִילְכֶם	הִיקְטִילוּכֶם
2 f.	קִטֶּלְכֶן	קִטְּלוּכֶן	הִקְטִילְכֶן	הִקְטִילוּכֶן
3 m.	קִטְּלָם	קִטְּלוּם	הִקְטִילָם	הִקְטִילוּם
3 f.	קִטְּלָן	קִטְּלוּן	הִקְטִילָן	הִקְטִילוּן

The suffix of the imperfect generally prefers an "e" vowel where the perfect has an "a" vowel. The imperfect has regular suffixal endings because the change of persons occurs with the commencing syllable. The imperfect and imperatives often have an assimilated נ, called "nun energicum" before the

suffix, with dagheš forte, *e.g.*, יִשְׁמְרֶךָ for יִשְׁמָרֶנְךָ.
This is common in pause.

The following tables indicate the suffixal forms found in the imperfect and imperative:

	Imperfect Qal			Imperative		
	3 sg. m.	3 sg. m. with nun energicum	3 pl.	2 sg. m.	2 sg. m. with nun energicum	2 pl. m.
1 c.	יִקְטְלֵנִי	יִקְטְלֵנִי	יִקְטְלוּנִי	קָטְלֵנִי	קָטְלֵנִי	קִטְלוּנִי
2 m.	יִקְטָלְךָ	יִקְטְלֶךָ	יִקְטְלוּךָ	–	–	–
2 f.	יִקְטְלֵךְ	–	יִקְטְלוּךְ	–	–	–
3 m.	יִקְטְלֵהוּ	יִקְטְלֶנּוּ	יִקְטְלוּהוּ	קָטְלֵהוּ	קָטְלֶנּוּ	קִטְלוּהוּ
3 f.	(יִקְטְלָהּ)	יִקְטְלֶנָּה	יִקְטְלוּהָ	(קָטְלָהּ)	קָטְלֶנָּה	קִטְלוּהָ
1 c.	יִקְטְלֵנוּ	יִקְטְלֶנּוּ	יִקְטְלוּנוּ	קָטְלֵנוּ	קָטְלֶנּוּ	קִטְלוּנוּ
2 m.	יִקְטָלְכֶם	–	יִקְטְלוּכֶם	–	–	–
2 f.	יִקְטָלְכֶן	–	יִקְטְלוּכֶן	–	–	–
3 m.	יִקְטְלֵם	–	יִקְטְלוּם	קָטְלֵם	–	קִטְלוּם
3 f.	יִקְטְלֵן	–	יִקְטְלוּן	קָטְלֵן	–	קִטְלוּן

	Infinitive constr.	Pi'el 3 sg. m.	Hiph'il 3 sg. m.
1 c.	קָטְלִי (קָטְלֵנִי)	יְקַטְּלֵנִי	יַקְטִילֵנִי
2 m.	קָטְלְךָ (קָטְלֶךָ)	יְקַטֶּלְךָ	יַקְטִילְךָ
2 f.	קָטְלֵךְ	יְקַטְּלֵךְ	יַקְטִילֵךְ
3 m.	קָטְלוֹ	יְקַטְּלֵהוּ	יַקְטִילָהוּ
3 f.	קָטְלָהּ	יְקַטְּלָהּ	יַקְטִילָהּ (יַקְטִילָהּ)

1 c.	קְטַלְנוּ	יִקְטְלֵנוּ	יַקְטִילֵנוּ
2 m.	קְטַלְכֶם	יִקְטָלְכֶם	יַקְטִילְכֶם
2 f.	קְטַלְכֶן	יִקְטָלְכֶן	יַקְטִילְכֶן
3 m.	קְטָלָם	יִקְטְלֵם	יַקְטִילֵם
3 f.	קְטָלָן	יִקְטְלֵן	יַקְטִילֵן

The student should notice that the vowel under the second masculine singular and plural of the imperfect Qal is qameç hatuph, as also in the shut syllables of the infinitive construct. The participle generally has the suffixes of the noun rather than the verb, *e.g.*, מְבַקְשָׁיו, rather than מְבַקְשֵׁהוּ, "those who seek him".

The infinitive construct has the force of a gerund, and can govern an object. Thus the phrase "when he kept the man" may be rendered בְּשָׁמְרוֹ אֶת־הָאִישׁ, with בְּ prefixed to the infinitive. If the object is a pronoun, את in suffixal form is employed.

The suffixes to the verb might at first glance appear confusing and highly intricate, but with even the slightest degree of familiarity they become apparent as an ingenious method of expression involving a direct relation between subject, verb and object, and the economy of language which results is in many ways typical of the Hebrew idiom. Thus one word, שְׁמָרָתַם, means "she has kept them (*m*)", just as יַמְלִיכוּנִי does duty for the expression "they (*m*.) will make me (*c*) king". A glance at the suffix

.is sufficient to indicate the person of the object, whilst
the state of the subject and verb is readily deduced
from the remainder of the word.

VOCABULARY

בקשׁ (Pi'el.) to seek.

שׁמד (Hiph.) to destroy.

מָצָא to find.

רָעָב famine.

שָׂרַף to burn.

אֱמֶת truth (f).

יָרֵא to fear.

כָּרַת to make a
בְּרִית covenant.

קֶדֶם east.

לְמַעַן in order that.

אַיֵּה where ?

אֵיךְ how ?

רֹעֶה shepherd.

שָׁפַט to judge.

בָּחַר to choose.

מָאַס to reject, despise.

מֹשֶׁה Moses.

עוֹלָה burnt-offering.

זֶרַע seed.

לָשׁוֹן tongue (f).

מִנְחָה meal-offering.

בָּנָה to build.

אַף also, moreover.

רֵעַ friend, companion.

Exercise 19

Translate :

‏.1 יְבַקְשֵׁנִי‏ ‏.2 שְׁמָרֵנוּ‏ ‏.3 יַמְלִיכֵנִי‏ ‏.4 יִשְׁמְרוּכֶן‏ ‏.5 שְׁמַרְתּוּנִי‏

‏.6 שְׁמַרְתִּינִי‏ ‏.7 שְׁמָרָן‏ ‏.8 אַחֲרֵי כָּרְתָם בְּרִית‏ ‏.9 בְּקֶשְׁנוּךְ‏

‏.10 בַּקְּשֵׁהוּ בַבֹּקֶר‏ ‏.11 בְּשָׁמְרוֹ אֶת דְּבָרֶיךָ‏ בַּהֵיכָל

‏.12 הַמְלִיכוּהוּ עַל־הָעָם הַזֶּה‏ ‏.13 מַצְדִּיקִי הוּא אֱלֹהִים‏

‏.14 יַשְׁמִידֵנִי בַּיּוֹם הַהוּא‏ ‏.15 כִּי־מְכַבְּדַי אֲכַבֵּד.‏

1. She has made me king (Hiph.).   2. I have kept thee.
3. They have kept them.   4. Make me king.   5. They(*m*)
will seek me.   6. Ye(*f*) have sought me.   7. We have kept
thee(*m*).   8. In   thy(*f*)   keeping.   9. When   the   man
remembered thy law.   10. In the day when I visit them.
11. He will honour me in that city.   12. I will judge thee(*f*)
according to thy ways.   13. God has sent me before you.
14. They sought him with their whole heart.   15. Hast
thou found me, O my enemy ?

Translate : Isaiah 41, verses 8-12.

WEAK VERBS : PE NUN, PE GUTTURAL, PE 'ALEPH

WEAK verbs are normally classified in terms of the old paradigm verb פעל, which earlier grammarians regarded as the typical regular or strong verb, later being displaced in favour of קטל because of its guttural content, as we have seen. Thus, the first radical of any verb is designated the פ״ letter; the second is styled the ע״ letter, whilst the third is called the ל״ letter. On this basis פ״ן verbs are those which have נ as the first letter, and ע״ו are those which have waw as the second radical. Since א and ה are gutturals at the beginning, and quiescent letters at the end of a word, they have a twofold designation, e.g., בָּכָה is a ל״ה verb, but הָלַךְ is a פ״ guttural. Where a verb has the second and third radicals identical it is called a Double 'Ayin verb, e.g., סָבַב.

These verbs are styled "weak" because of the necessary modification of certain forms in the paradigm where the radicals are normally doubled. Since many of these radicals are gutturals, dagheš forte cannot be inserted, as in the strong or regular verb. The student should avoid the term "irregular" as far

as possible in this connection, since the form which ensues is fully consonant with the normal procedure governing guttural letters, already familiar to us.

Pe Nun Verbs

This type is marked by the ready assimilation of the radical נ at the end of a syllable, since in this position it does not carry a full vowel. This assimilation occurs in the imperfect Qal, the Niph'al perfect and participle, and throughout the Hiph'il and Hoph'al. Thus יִנְגַּשׁ becomes יִגַּשׁ ; נִנְגַּשׁ becomes נִגַּשׁ, and so on. In this type of verb, qibbuç replaces qamец hatuph in the Hoph'al.

The nun is dropped in the imperative by stative verbs and those with pathah under the second radical, e.g., גַּשׁ for נְגַשׁ, draw near. If a verb has holem with the second radical, the nun is generally retained, e.g., נְפֹל, fall thou. The infinite construct relinquishes the nun, but assumes the feminine termination to form a segholate noun, e.g., גֶּשֶׁת. With ל as a prefix it is pointed with qamец, e.g., לָגֶשֶׁת, to draw near. With a suffix this becomes לְגִשְׁתִּי, "for my drawing near". But verbs which have holem in the imperative form the infinitive construct in the usual manner, retaining the nun, e.g., לִנְפֹּל to fall.

The verb לָקַח, to take, is treated as a Pe Nun verb in the Qal and Hoph'al. Thus the Qal imperfect is

יִקַּח; and the Hoph‘al imperfect is יֻקַּח. In other formations, however, the ל is not assimilated, e.g., Niph‘al, וְלִקַּח. In the verb נָתַן, to give, set, the final nun is assimilated where pointed with silent šᵉwa, e.g., נָתַנְתְּ becomes נָתַתְּ. The initial nun is also assimilated in the imperfect Qal and takes çere under the second radical, e.g., יִתֵּן. The imperative likewise has çere, but before maqqeph it becomes sᵉghol, i.e., תֶּן־. The emphatic form of this is תְּנָה and with suffix is תְּנֵהוּ. The infinitive construct is תֵּת, from תִנְת, and with a suffix is תִּתִּי, etc. With ל the infinitive construct is לָתֵת. Fuller forms will be found in the paradigm at the end of the book.

Pe Guttural Verbs

These verbs are modified because of the peculiarities of the guttural letters. As we have seen, these letters cannot be doubled by a daghesh forte, and also they prefer a hateph to a simple vocal sᵉwa. In the imperfect Niph‘al and related forms the initial radical has the hireq lengthened to çere in compensation, e.g., יֵעָמֵד. In the perfect Qal, the second plural masculine and feminine have hateph pathah as the guttural vowel, i.e., עֲזַבְתֶּם and עֲזַבְתֶּן, where the regular verb would have simple šᵉwa. In the imperfect the hateph occurs consistently under the guttural, and corresponds with the vowel of the prefix, e.g., אֶעֱזֹב. Normally the vowel preferred by

the guttural is of a different class from that of the last syllable. So in the imperfect Qal, with a final holem the guttural vowel is generally pathah, *e.g.*, יַעֲמֹד, and with a terminal pathah the vowel chosen is usually sᵉghol, *e.g.*, יֶחֱזַק. However, sᵉghol is regularly found with the first person singular of the imperfect Qal, אֶעֱמֹד, whilst in the imperative the hateph is usually hateph pathah, *e.g.*, עֲמֹד. Where forms end with a vowel letter, the hateph becomes a full vowel before a šᵉwa. Thus whilst the third singular masculine imperfect Qal of עָמַד is יַעֲמֹד, the third plural is יַעַמְדוּ, with the šᵉwa under the mem being vocal. Obviously a form יַעֲמְדוּ would be impossible, since two vocal šᵉwas cannot occur together.

Pe 'Aleph Verbs

Because א is a quiescent letter as well as a guttural, it relinquishes its consonantal force in the case of five verbs, and these then form a subdivision of the Pe guttural class. They are אָבַד, to perish; אָמַר, to say; אָכַל, to eat; אָפָה, to bake, and אָבָה, to be willing. The last two are ל״ה verbs also. One or two verbs have both Pe guttural and Pe 'Aleph forms, *e.g.*, אָחַז, to seize, and אָסַף, to gather.

In the perfect Qal they are like the Pe gutturals, but in the imperfect א quiesces to the vowel holem, *e.g.*, יֹאכַל for יֶאֱכַל. In the infin. const. either hateph pathah or hateph sᵉghol are found under the א, *e.g.*,

אָכֹל אָמַר. Whilst the infinitive construct when governed or preceded by לְ normally has hateph sᵉghol, one verb only, אָמַר has a contracted form, לֵאמֹר for לֶאֱמֹר. In the imperfect with waw consecutive, אָמַר has sᵉghol, וַיֹּאמֶר and he said, but in the first singular pathah is found, e.g., וָאֹמַר.

VOCABULARY

נגש (Niph.) to draw near.	נצל (Hiph.) to deliver.	חֲצִי half.
נָקַם to avenge.	נבא (Niph.) to prophesy.	עָמַד to stand.
נָשַׁק to kiss.	חָטָא to sin.	שָׁכַב to sleep.
חָלַק to divide.	חָלַם to dream.	קֹדֶשׁ holiness.
דבר (Pi.) to speak.	עָנָה to answer.	יְהוֹנָתָן Jonathan.
חָכַם to be wise.	עֲנָתוֹת Anathoth.	נָגַע to touch, reach.
נַחֲלָה possession, inheritance (f).	נכה (Hiph.) to strike, kill.	עָבַד to serve, till ground.
רָחַק to be distant, withdraw.	נָטַשׁ to leave, allow.	סָפַר to count, write ; (Pi.) to recount.

Exercise 20

Translate :

1. וָאֹמַר אֵלַי בֶּן־אָדָם עֲמֹד עַל־רַגְלֶיךָ וַאֲדַבֵּר אֹתָךְ

2. אֲעָבָדְךָ שֶׁבַע שָׁנִים בְּרָחֵל בִּתְּךָ הַקְּטַנָּה 3. שָׁלְחוּ וְקַנוּ

עִירוֹ וְלָקְחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ אֹתוֹ בְּיַד־הַמֶּלֶךְ 4. כֹּה אָמַר

יהוה לְאַנְשֵׁי עֲנָתוֹת הַמְבַקְשִׁים אֶת־נַפְשְׁךָ לֵאמֹר לֹא תִנָּבֵא

בְּשֵׁם יהוה. 5. וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר. 6. וַיְדַבֵּר

יְהוֹנָתָן בְּדָוִד טוֹב אֶל־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו אַל־יֶחֱטָא

הַמֶּלֶךְ בְּעַבְדּוֹ. 7. וַעֲבַדְתָּ אֶת־אֹיְבֶיךָ אֲשֶׁר יְשַׁלְּחַם בְּךָ יהוה

8. בְּיוֹם הָרָע אֶקְרָאֶךָ כִּי תַעֲנֵנִי. 9. לֹא נְטַשְׁתַּנִי לְנַשֵּׁק לְבָנַי

וְלִבְנֹתָי. 10. וַיַּחֲלֹק עֲלֵיהֶם לַיְלָה הוּא וַעֲבָדָיו.

1. Ye(*m*) shall serve God upon this mountain.   2. And thou, son of man, prophesy unto the mountains of Israel. 3. And they dreamed a dream in one night.   4. And he said, Draw ye near hither, all the people.   5. For the place on which you are standing (*part.*) is holy ground (ground of holiness).   6. And thou shalt not cause the land to sin, which the Lord thy God has given thee for an inheritance. 7. Thus saith Jehovah, send out (Pi‘el) my people, that they may serve me.   8. And Jehovah will answer and say to his people, Behold I am sending(*part.*) bread in the desert. 9. In all these words he did not sin with his lips.   10. And his father said unto him, draw near, I pray thee, and kiss me, my son.

Translate : Genesis 28, verses 11-15.

CHAPTER XXII

'AYIN GUTTURAL, LAMEDH GUTTURAL
AND LAMEDH 'ALEPH VERBS

'Ayin Guttural

BECAUSE the second radical in this type of verb is a
guttural, certain modifications associated with gut-
turals take place. Thus a vocal šᵉwa under a
guttural becomes a hateph, and because of the pre-
ference for "a" sounds it is usually hateph pathah,
e.g., בָּחֲרוּ for בָּחְרוּ. The perfect Qal follows the
normal pattern except for the third feminine singular
and third plural, which have the hateph under the
guttural. This occurs also in the second feminine
singular, third masculine plural and second masculine
plural of the imperfect, and also in the cohortative.
In the feminine singular and masculine plural of the
imperative the first radical takes the short vowel
corresponding to the hateph, *e.g.,* שַׁחֲטוּ instead of
שְׁחֲטוּ. In both the imperfect and imperative Qal,
pathah may replace holem, *e.g.,* יִשְׁחַט rather than
יִשְׁחֹט.

The Pi'el, Pu'al and Hithpa'el naturally omit
dagheš forte from the middle radical, being a
guttural. The preceding vowel is lengthened in com-

123

pensation before ר (בְּרֵךְ for בְּרֵךְ), and often before א
(מִאֵן for מִאֵן).   ה, ח and ע generally require no such
compensation.

Lamedh Guttural

This is a type of verb whose third radical is a
guttural, and includes final ה with mappiq. Final א
and ה simple are quiescent, and fall into different
classes to be considered later.   Verbs of this general
class are peculiar because of the rule that all final
gutturals must have an "a" sound connected with
them.   The imperfect and imperative Qal and
Niph'al have pathah before the guttural, whilst
pathah furtive occurs after a fully accented vowel in
the infinitives Qal and in the active participle.   When
the guttural is final and preceded by a permanently
long vowel, pathah furtive is employed in the normal
manner, e.g., הִשְׁלִיחַ.   An auxiliary pathah is placed
under the guttural of the second feminine singular in
the perfect Qal and elsewhere without altering the
pointing of the taw, e.g., שָׁלַחַתְּ, not שָׁלַחְתְּ

Lamedh 'Aleph

In this class it is important to bear in mind the
quiescent nature of the final guttural, as we men-
tioned above.   Apart from the third and second
person feminine plural of the imperfect, the pre-
ceding vowel is always long when the א quiesces, for
the syllable thus has the effect of being open.

In the perfect Qal, qameç is retained throughout, except in the stative verbs, which have çere, *i.e.*, מָצָאתָ, but מָלֵאתָ.   The infinitive construct Qal may be regular, *e.g.*, חֲטֹא, but may be formed by adding ת, *e.g.*, מְלֹאת.   The imperfect Qal has qameç as the second vowel, but an accented sᵉghol precedes the א in the third and second persons feminine plural, *e.g.*, תִּמְצֶאנָה.

There is a tendency to confuse forms from this class with corresponding forms of the ל״ה class of verbs, as in 1 Samuel xiv, 33, where we find חֹטְאִים for חֹטְאִים. א may relinquish a vowel in contraction, *e.g.*, מֹצֵאת for מֹצֵאת, or it may drop out itself entirely in writing, *e.g.*, מָצָתִי for מָצָאתִי.

VOCABULARY

ברך (Pi.) to bless.	מִלֵּא to be full, (Pi.) to fill.	חֲנִית spear.
שָׁעַן (Niph.) to lean	שָׁלַח to send, let go.	חָמָס violence.
שָׁבַע (Niph.) to swear	נָתַץ to break down.	שָׁחַת to be corrupt.
שָׂנֵא to hate.	מָשַׁח to anoint.	אָדוֹן lord, master.
מֵאֵן (Pi.) to refuse, be unwilling.	יָצַק to pour out.	רָעָה evil (*f*).
אִם if, whether.	מִשְׁחָה unction.	נָבַט to look.

Exercise 21

Translate :

1. וַיֹּאמֶר יהוה אֶל־מֹשֶׁה כָּבֵד־לֵב פַּרְעֹה מֵאֵן לְשַׁלַּח אֶת הָעָם

2. וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי אֱלֹהִים וַתִּמָּלֵא הָאָרֶץ חָמָס 3. וְאַתָּה תְּדַבֵּר אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה 4. וַיְמָאֵן

וַיֹּאמֶר אֶל־אֵשֶׁת אֲדוֹנָיו הֵן לֹא־יָדַע אֲדֹנִי וְכֹל אֲשֶׁר־יֶשׁ־לוֹ נָתַן בְּיָדִי 5. וְאֵין אֶעֱשֶׂה אֵת הָרָעָה הַגְּדֹלָה הַזֹּאת וְחָטָאתִי לֵאלֹהִים

6. וַאֲנִי שְׂנֵאתִיו כִּי לֹא יִתְנַבֵּא עָלַי טוֹב 7. וְאִם רַע בְּעֵינֵיכֶם לַעֲבֹד אֶת־יהוה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן 8. וּזְעַקְתֶּם בַּיּוֹם הַהוּא מִלִּפְנֵי מַלְכְּכֶם אֲשֶׁר בְּחַרְתֶּם לָכֶם 9. לֹא תַשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם

10. וּמָשַׁחְתָּ לִי אֵת אֲשֶׁר־אֹמַר אֵלֶיךָ.

1. And God blessed the seventh day and sanctified it.
2. He will not repent, for he is not a man, to repent. 3. He will send his messenger before thee. 4. And he sware to him concerning (עַל) these words. 5. And behold, Saul leaned upon his spear. 6. And the blood of thy sacrifices shall be poured upon the altar of the Lord thy God, and thou shalt eat the flesh. 7. Her poor will I satisfy with bread. 8. And he said unto Jacob, I find her not. 9. Thou shalt not hate thy brother in thine heart. 10. And thou shalt take the oil of unction and pour it upon his head and anoint him.

Translate : Genesis 6, verses 5-8.

PE YODH, PE WAW; 'AYIN YODH
AND 'AYIN WAW VERBS

Pe Yodh and Pe Waw Verbs

THE majority of the Hebrew Pe Yodh verbs origin-
ally had waw as the first root letter, but since few
words ordinarily begin with waw, and in those in
which it would appear as a radical it becomes yodh,
the true difference between these types is less
apparent in the Qal than in the Niph'al and the
Hiph'il. Thus the verb יָטַב, to be good, is a genuine
Pe Yodh, whilst יָשַׁב, to sit, comes from an original
וָשַׁב, and is thus a Pe Waw. In the Hiph'il these
become הֵיטִיב, retaining the original י after the ה, and
הוֹשִׁיב, with the original ו, now quiescent, following
the ה.

The original פ"י verbs are few in number, the most
important being יָנַק, to suck, יָלַל, to howl (Hiph.),
יָטַב, to be good, and יָקַץ, to awake.

The imperfect Qal is regular, with the yodh
quiescing in the long hireq and pathah as the final
vowel, *e.g.*, יִיטַב. The infinitive construct Qal is also
regular, יְטֹב, whilst all Hiph'il forms have çere under
the preformative ה, followed by quiescent י, *e.g.* הֵיטִיב.

A number of verbs with ‏צ‎ as their second radical are like ‏פי‎ verbs in the Qal, but in other forms are like ‏פן‎ verbs in assimilating the first and second root letters, and using daghes forte. These verbs are ‏יָצַג‎, to place, ‏יָצַב‎, to stand, ‏יָצַת‎, to burn, and ‏יָצַק‎, to pour. Assimilation takes place chiefly in the perfect Niph‘al, and all forms of the Hiph‘il and Hoph‘al. Thus the Niph‘al of ‏יָצַת‎ is ‏נִצַּת‎, the Hiph‘il is ‏הִצִּית‎, and the Hoph‘al is ‏יֻצַּת‎. The verbs ‏יָצַר‎, to fashion, and ‏יָצָא‎, to go out, are exceptions to this procedure.

Many original ‏פו‎ verbs surrender the consonantal force of the quiescents with many preformatives, but the Hiph‘il and Hoph‘al retain them to a certain extent. Thus the perfect Hiph‘il of ‏יָשַׁב‎ is ‏הוֹשִׁיב‎, and the imperfect is ‏יוֹשִׁיב‎. The waw also reappears in the Niph‘al, ‏נוֹשַׁב‎. The imperfect Niph‘al has waw with consonantal force, i.e., ‏יִוָּשֵׁב‎. The first person imperfect singular has hireq rather than s^eghol under the ‏א‎. The Hoph‘al ‏הָיְשַׁב‎ becomes ‏הוּשַׁב‎.

The imperfect Qal varies somewhat in formation. In certain verbs it follows the pattern of the ‏פי‎ class, e.g., ‏יִירָא‎, from ‏יָרָא‎, to fear. These include ‏יָרַשׁ‎, to inherit, ‏יָעַץ‎, to take counsel, ‏יָעַף‎, to be weary, and ‏יָשֵׁן‎, to fall asleep. It will be seen that such verbs change waw to yodh in the imperfect, forming it like that of the strong stative verbs.

In other verbs the initial yodh is dropped, and a permanently long çere appears under the first consonant, with either çere as the last vowel, or pathah before a guttural. Thus יָשַׁב becomes יֵשֵׁב in the imperfect Qal, and יָדַע becomes יֵדַע. The most important of these verbs are יָשַׁב, to sit, dwell, יָרַד, to go down, יָלַד, to bear, beget, יָדַע, to know, and יָצָא, to go out. הָלַךְ, to go, is regarded also as one of these, except for the perfect and infinitive absolute Qal, and the Hithpa'el.

Adverbs

These are less developed in Hebrew than in other languages, and in addition to their derivation from nouns and pronouns may be rendered idiomatically by Hebrew verbs. Thus the perfect Hiph'il of יָשַׁב is employed for the adverb "well", *e.g.*, הֵיטִיבוּ לְדַבֵּר, they have spoken well, is literally "they have 'made good' in speaking"; the phrase "and she bore again" becomes "she added and bore", *i.e.*, וַתּוֹסֶף לָלֶדֶת, or וַתּוֹסֶף וַתֵּלֶד (and she added to bear).

'Ayin Yodh and Waw Verbs

These classes have a quiescent yodh or waw as the middle radical, which does not appear in the perfect Qal. Thus an original קוּם becomes קָם, and שִׂים becomes שָׂם. Though ע"י verbs are more common, both types are identical in conjugation except for the imperative, imperfect and infinitive Qal, where the

E

original medial root letter is found as a vowel, *i.e.*,
יָשִׂים, יָקוּם. In the perfect, waw is omitted through-
out, whether the vowel is "a", "e", or "o", *e.g.*, בּוֹשׁ,
מֵת, בָּן. The Jussives of שָׂם and קָם are יָשֵׂם and יָקֹם
respectively, and when waw consecutive is added to
the shortened form of the imperfect, the accent falls
on the yodh, making the last syllable shut and the
vowel short, *i.e.*, וַיָּקָם, wayyaqom, וַיָּשֶׂם, wayyasem.

A number of statives are included in this class but
do not conform to any particular set pattern. Thus
מוּת has a Qal perfect, מֵת, מֵתָה etc., whilst בּוֹשׁ has
holem instead of šureq in the Qal, בֹּשֵׁת, בֹּשְׁתָּ etc. In
the imperfect full holem reappears, יֵבוֹשׁ, etc., as in
the infinitive and active participle, בּוֹשׁ. The verb
בּוֹא, to come, conjugates like קוּם, save that it has ו
instead of ו. Hence the imperfect is יָבוֹא, and the
infinitive construct is (לְ)בוֹא. שׁוּב is found in an
idiomatic form meaning "to do over again". The
phrase, and he arose again, would thus be rendered
וַיָּשָׁב וַיָּקָם, *i.e.*, and he returned and arose. Some
verbs have Poʻlel as an intensive to replace the Piʻel,
e.g., קוֹמֵם (imperfect יְקוֹמֵם), and occasionally a Pilpel,
כִּלְכֵּל (כוּל).

VOCABULARY

מוּת to die ;	בּוֹא to come ;	שׁוּב to return ;
(Hiph.) put	(Hiph.) to	(Hiph.) to
to death.	bring.	restore.

יָטַב to be good.   יָשַׁן to sleep.   בּוֹשׁ to be ashamed.

נַחַל stream.   נְבֵלָה corpse (f).   זַיִת olive.

נוּחַ to rest.   קוּם to arise.   יָצָא to go out.

אֵלִיָּהוּ Elijah.   שֹׁמְרוֹן Samaria.   פָּצַר בְּ to urge.

Exercise 22

Translate :

1. ‏וַיֵּלֶךְ וַיֵּשֶׁב בַּנַּחַל אֲשֶׁר עַל־פְּנֵי הָעִיר 2. וַיָּקָם וַיֵּלֶךְ אֶל־נַפְשׁוֹ וַיָּבֹא עַד־הַמִּדְבָּר 3. קוּם אֱכֹל כִּי רַב מִמְּךָ הַדָּרֶךְ 4. וַיֹּאמֶר יהוה אֵלָיו לֵךְ שׁוּב לְדַרְכְּךָ מִדְבָּרָה 5. וַתֹּאמֶר לָהּ בַּת־פַּרְעֹה הוֹלִיכִי אֶת־הַיֶּלֶד הַזֶּה וְהֵינִקִיהוּ 6. וַיֹּאמֶר לֹא־יֵרַד בְּנִי עִמָּכֶם כִּי־אָחִיו מֵת 7. וְאַתָּה תֶּחֱזֶה מִכָּל־הָעָם אַנְשֵׁי־חַיִל יִרְאֵי אֱלֹהִים 8. וְהַדָּגָה אֲשֶׁר בַּיְאֹר תָּמוּת 9. יִשָּׂא פַרְעֹה אֶת־רֹאשְׁךָ וַהֲשִׁיבְךָ עַל־הַהֵיכָל 10. כִּי אָנֹכִי מֵת בָּאָרֶץ הַזֹּאת וְאַתֶּם עֹבְרִים וִירִשְׁתֶּם אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת.

1. And he said, Go out and stand upon the mountain.
2. Go, return, for what have I done to thee ? 3. And he arose and went after Elijah. 4. And they urged him until (עַד) he was ashamed, and he said, Send. 5. And the king died, and he was brought to Samaria, and they buried the king in Samaria. 6. And all the men of valour arose and went all the night and took the corpse of Saul. 7. And the woman took the boy and nursed (יָנַק) him. 8. And they shall fear the name of Jehovah in the city. 9. His seed shall inherit the earth. 10. And he said, I will certainly return to thee in the day of evil.

Translate : 1 Kings 17, verses 10-12.

DOUBLE 'AYIN, LAMEDH HE, AND
DOUBLY WEAK VERBS

DOUBLE 'Ayin verbs are very similar to the 'Ayin Waw class in many respects, exhibiting a weakness in the second and third radicals, which are identical. Some authorities think that the stems are in fact only biliteral, since the two radicals in question are frequently written as 'one letter, *e g.*, קָלַל becomes קַל in the perfect Qal. Where these forms take endings, dagheš forte is used to indicate the presence of a double letter. Hence קָטַטוּ becomes קַטּוּ, and so קַטִּי, but the dagheš is omitted in simple forms.

From this it appears that there are two forms of perfect Qal. The longer one, *e.g.*, סָבַב, is conjugated like קָטַל, but seldom appears except in the third person singular and plural. A shorter form, סַב, is much more common, and takes dagheš 'forte in the ב, and full holem, as will be seen from the paradigm. The longer form is transitive, the shorter one in-transitive.

The imperfect Qal has two forms also, one of which reflects affinity with עׁ׳ו verbs. This is the most common, and using the previous verb would be יָסֹב, with the original "a" vowel under the prefix, as in

עו verbs. With waw consecutive the accent falls on the yodh, leaving the last syllable shut, *e.g.*, וַיָּסָב, wayyaṣobh. A resemblance to פ״ן verbs is seen in the alternate form יִסֹּב, with the first radical doubled instead of the second.

The original "a" vowel occurs in the perfect Niph'al, נָסַב, whilst the imperfect, יִסַּב, is similar to the imperfect Qal. The Hiph'il perfect is like the Niph'al perfect except that it has two çere vowels, הֵסֵב, which appear also in the participle, מֵסֵב. Intensive forms such as the Po'el (סוֹבֵב), Pilpel (גִּלְגֵּל) and Hithpalpel, (הִתְגַּלְגֵּל), are sometimes found. A reduplication of the first radical, similar to that found in Aramaic, occurs in the imperfect of some verbs, *e.g.*, יִתַּם from תָּמַם, and יִקַּד from קָדַד.

Lamedh He verbs originally ended in yodh or waw, *e.g.*, גָּלָה derives from an original גָּלֵי, and שָׁלָה from שָׁלֵו. The final ה is really a vowel-letter, since were it a consonant it would of course take mappiq, and thus bring the verb into the Lamedh guttural class.

The third masculine singular perfect in all forms terminates in ה, but otherwise the ה disappears. All imperfects terminate in ֶה in the third masculine singular, but this disappears before a vowel afformative *e.g.*, יִגְלוּ. The original third radical, yodh, survives as a quiescent letter in the second and first persons perfect of the Qal (גָּלִיתָ, גָּלִיתִי) and Niph'al

(נִגְלֵיתִי ,נִגְלֵיתָ).   The jussive is formed throughout by
dropping the הָ‍ of the imperfect by a process called
"apocopation".   Such forms are known as "apoco-
pated forms", *i.e.*, "cut off".   Thus the jussive Qal
becomes יִגֶל, the Niph'al יִגָּל, and so on, with sᵉghol
as an auxiliary vowel where two consonants would
occur together. The cohortative הָ‍ is never attached
to ל״ה verbs ; instead the simple imperfect is em-
ployed to express the cohortative concept.

Before a mute second radical (ד, כ, ק, ת) a mono-
syllabic apocopation takes place, *e.g.*, וַיֵּשְׁתְּ, from שָׁתָא,
and וַיֵּבְךְּ, from בָּכָא.   Pe Guttural verbs which are
also ל״ה in class will retain pathah in apocopated
forms, and so the imperfect Qal and Hiph'il of עָלָה
are יַעֲלֶה, apoc. יַעַל.   The verb רָאָה, to see, has an
imperfect יִרְאֶה, and a jussive יֵרֶא, but in the waw
consecutive the א quiesces, וַיַּרְא.   The common verb
הָיָה, to be, has its imperfect יִהְיֶה, and the jussive יְהִי,
or in pause יֶהִי.   A similar verb חָיָה, to live, is formed
in exactly the same way.

שׁחה, to bow down, is used in the Hithpa'lel,
reflecting the original terminal radical waw.   The
perfect is הִשְׁתַּחֲוָה (with the ת and שׁ interchangeable
by rule) ; imperfect is יִשְׁתַּחֲוֶה, and the apocopated
form is יִשְׁתַּחוּ.   Apocopation of the Hiph'il imperative
takes place chiefly in the verb רָפָה, as illustrated by
the phrase, הֶרֶף מִמֶּנִּי, let me alone.

Doubly weak verbs have more than one weak radical, as with נָשָׂא, to lift up, which is both פ״ן and ל״א. Some of the more common verbs and their principal formations are as follows :

יָצָא, to go out. imp. יֵצֵא, imperat. צֵא, Hiph. הוֹצִיא, הוֹצֵאתָ, etc. (פ״ו and ל״א).

בּוֹא, to come. perf. בָּא, בָּאתָ, etc. impf. יָבוֹא, imperat. בּוֹא, Hiph. הֵבִיא, with suff. generally הֲבִיאוֹ (ע״ו and ל״א).

נָשָׂא, to lift. impf. יִשָּׂא. imperat. שָׂא (with suff. שָׂאֵהוּ etc.), infin. cstr. שְׂאֵת (בִּשְׂאַת etc.). (פ״ן and ל״א)

נָגַע, to touch. impf. יִגַּע. imperat. גַּע. Hiph. perf. הִגִּיע, Hiph. impf. יַגִּיע (פ״ן and ל gt.).

Defective verbs are those which function in part only, but deficiencies may be supplemented by allied defective verbs which differ in one radical only, e.g., יָצַב and נָצַב, to place. The commonly used defective verbs are .

הָלַךְ, to go. perf. הָלַךְ. imperf. יֵלֵךְ, imperat. לֵךְ ; Hiph. הוֹלִיךְ (from ילך).

טוֹב, to be good. perf., particip. and infinitive from טוֹב (ע״ו) ; impf. יִיטַב and Hiph. הֵיטִיב (from יטב).

שָׁתָה, to drink. regular in Qal ; Hiph. הִשְׁקָה, etc. (from שקה).

יָכֹל, to be able. perfect like קָטֹל, infin. cstr. יְכֹלֶת ;
impf. יוּכַל (thought to be an imperfect Hoph'al,
but probably a modification of יְוְכַל or יוֹכַל).

בּוֹשׁ, to be ashamed. perf. בּוֹשׁ, imperf. יֵבוֹשׁ, imperat.
בּוֹשׁ, Hiph. (regular) הֵבִישׁ ;   Hiph. also הוֹבִישׁ
(from יבשׁ).

VOCABULARY

עָלָה to go up.	בָּכָה to weep.	רָבָה to multiply.
הָרָה to conceive.	חָנַן, to pity.	שָׁבָה to take captive.
סָבַב to turn, turn away.	מָאוֹר luminary.	נְשָׁמָה breath, life (f).
תֹּהוּ desolation.	יַבָּשָׁה dry land (f).	רָחַף to hover, soar
הָיָה to be, become	חָיָה to live.	פָּרָה to be fruitful
קָלַל to be light, trifling ; (Pi.) to curse.	כַּד earthen jar, pitcher (f).	יָתַר (Niph.) to , remain.

Exercise 23

Translate :

1. הָאִישׁ אֲשֶׁר יְקַלֵּל אֶת־אָבִיו וְאֶת־אִמּוֹ מוֹת יוּמָת   2. אָרוּר
אַתָּה בְּבֹאֶךָ וְאָרוּר אַתָּה בְּצֵאתֶךָ   3. יִשָּׂא יהוה פָּנָיו אֵלֶיךָ וְיָשֵׂם
לְךָ שָׁלוֹם   4. וַתֹּאמֶר שָׁתָה אֲדֹנִי וַתֹּרֶד כַּדָּהּ עַל־יָדָהּ בַּבְּאֵר

‎5. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר‎ 6. ‎וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר‎
‎יוֹם חֲמִישִׁי‎ 8. ‎7. כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָּשָׂר‎ וַיְהִי‎
‎חָלִיוֹ חָזָק מְאֹד עַד אֲשֶׁר לֹא־נוֹתְרָא־בוֹ נְשָׁמָה‎ 9. ‎כִּי הִנֵּה‎
‎הָעִיר אֲשֶׁר נִקְרָא שְׁמִי עָלֶיהָ אָנֹכִי מֵחֵל לְהָרַע בַּיּוֹם הַזֶּה‎
‎10. וַיַּרְא אֱלֹהִים כִּי־טוֹב‎

1. And he said to her, fear not, go, do according to your word. 2. And they called on the name of their god saying, Baal, hear us, and there was no voice and no one answering them. 3. And the word of the Lord came to him saying, Arise, go to the desert. 4. And a messenger of Jehovah came to the woman and said to her, Behold, now, thou dost bear not, but thou shalt conceive a son. 5. Let there be luminaries in the firmament of the heaven. 6 Be ye fruitful and multiply and replenish the earth. 7. And he said unto Joseph, Behold I die, but God will be with you, and will bring you again to the land of your fathers. 8. And thou shalt keep all that I am commanding thee (*part.*) to day. 9. And he went up and looked towards the sea. 10. And the king did according to all that God commanded him

Translate. Genesis 1, verses 1 8.

VOCABULARIES

Numbers in brackets refer to the chapters where the words in question receive their principal treatment. Declensions of nouns are indicated numerically where they might not be obvious, and nouns unmarked as to gender are masculine

ENGLISH TO HEBREW

A

Aaron, אַהֲרֹן

able, to be, יָכֹל (24)

above, up, מֵעַל

Abraham, אַבְרָהָם

accusative, sign of, אֵת

   (אֶת־) (12)

after, behind, אַחֲרֵי, אַחַר

age, duration, עוֹלָם

alas ! אֲהָהּ

all, כֹּל

allow, leave, to, נָטַשׁ, *Impf.*

   יִטּוֹשׁ.

also, moreover, אַף

altar, מִזְבֵּחַ

among, within, בְּתוֹךְ

Anathoth, עֲנָתוֹת

and, וְ (*conj.*)

angry, to be, קָצַף

anoint, to, מָשַׁח

A (continued)

answer, to, עָנָה (24)

arise, stand, to, קוּם (23)

arm, an, זְרֹעַ *f.*

army, valour, force, חַיִל

ashamed, to be, בּוֹשׁ (23, 24)

ask, to, שָׁאַל

ass, an, חֲמוֹר

avenge, to, נָקַם (21)

B

Baal, lord, husband, בַּעַל

Babylon, בָּבֶל

bad, רַע

bare, to lay (lead captive)

barley, שְׂעוֹרָה *f.*

battle, war, מִלְחָמָה *f.*

be, to, become, הָיָה, *impf.*

   יִהְיֶה, *apoc.* יְהִי

beasts, cattle, בְּהֵמָה *f.* 1

before, לִפְנֵי

138

begin, to, חָלַל, *Hiph.*
(הֵחֵל) 24

behind, (after)

behold, הִנֵּה הֵן

between, בֵּין (*prep.*)

bind, gird, to, חָבַשׁ

bird, fowl, עוֹף 2

birthright, בְּכוֹרָה *f.*

bless, to, *Pi.* ברך

blessing, בְּרָכָה *f.*

blood, דָּם

blot out, to, (destroy)

book, סֵפֶר 2

bow, קֶשֶׁת *f.* 2

boy, יֶלֶד 2 (18) ; נַעַר 2

bread, לֶחֶם 2

break down, to, נָתַץ (22)

breath, life, נְשָׁמָה *f.*

brother, אָח (18)

build, to, בָּנָה

burn, to, שָׂרַף

burnt-offering, עוֹלָה *f.*

bury, to, קָבַר

C

cake, מָעוֹג

calf, עֵגֶל 2

captain (prince)

captive, to lead, lay bare,
גָּלָה ; take captive, שָׁבָה

capture, to, a city, לָכַד

cast, to (send)

cattle (beasts)

cease, to, leave off, חָדַל

choose, to, בָּחַר ; search
out, חָזָה (23)

city, עִיר *f.* 2

clean, to be, become pure,
טָהֵר ; *Pi.* to cleanse

collect, gather, to, קָשַׁשׁ

come, to בּוֹא ; *Hiph.*
(הֵבִיא), to bring (23, 24)

command, to, *Pi.* צוה (24)

command, a, מִצְוָה *f.* 1

companion (friend)

corpse, נְבֵלָה *f.*

corrupted, to be (destroy)

couch עֶרֶשׂ *f.* 2

counsel, עֵצָה *f.*

count, write, to, סָפַר ; *Pi.*
to recount

courage, to take, (strong)

covenant, בְּרִית *f* 2

cover, to, *Pi.* כסה

create, fashion, to, בָּרָא

cross, pass over, to, עָבַר (21)

cry, call, to, קָרָא ; cry out, זָעַק

curse, to אָרַר (24) ; *Pi.* קִלֵל

cut off, cut down, to, כָּרַת

D

darkness, חֹשֶׁךְ 2

daughter, בַּת *f.* 2 (18)

David, דָּוִד, דָּוִיד

day, יוֹם 2 (18)

dead, מֵת

death, put to, kill, to מות (23)

deliver, to, *Hiph.* נצל (הִצִּיל) (21)

desert, מִדְבָּר

desolation, תֹּהוּ

despise, reject, to, מָאַס

destroy, blot out, to, מָחָה ; *Hiph.* שָׁמַד ; to be corrupted, שָׁחַת

dig, to, כָּרָה

disease, sickness, חֳלִי 2

distant, to be, withdraw, to, רָחַק

divide, to, חָלַק ; *Hiph.* בדל

do, make, to, עָשָׂה ; פָּעַל (*poet.*) (22)

door, דֶּלֶת *f.* 2

dove, יוֹנָה *f.* (9)

draw near, to, נגשׁ, *impf.* only in Qal; *Niph.* to draw near (21)

dream, to, חָלַם (21)

dream, a, חֲלוֹם

drink, to, שָׁתָה

dry land, יַבָּשָׁה *f.* 1

duration (age)

dust, עָפָר 1

dwell, sit, to, יָשַׁב ; שָׁכַן

E

ear, אֹזֶן *f.* 2

earth, land, אֶרֶץ *f.* 2, *pl* אֲרָצוֹת

earthen jar (pitcher)

east, קֶדֶם

eat, to, אָכַל

Egypt, מִצְרַיִם

Elijah, אֵלִיָּהוּ

enemy, אֹיֵב 3

evening, עֶרֶב 2

ever, for, עַד־עוֹלָם

evil, to do, *Hiph.* רעע

evil, רָעָה *f.* 2 ; רָשָׁע (*adj.*)

except, כִּי אִם

eye, עַיִן *f.* 2

F

face, פָּנִים 1

fall, to, נָפַל (21)

fashion, to, (create)

father, אָב (18)

fear, to, יָרֵא, *impf.* יִירָא (23)

few, a, little, מְעַט

fight, to, *Niph.* לחם

fig tree, תְּאֵנָה *f.*

find, to, מָצָא (22)

fire, אֵשׁ *f.* 2

firmament, רָקִיעַ 1

firstborn, בְּכוֹר

fish, a, דָּג 1

flesh, בָּשָׂר

food, אֹכֶל 2 (*f.* 2) אָכְלָה

foot, רֶגֶל *f.* 2

force (army)

forget, to, שָׁכַח

four, אַרְבַּע (19)

fowl (bird)

friend, רֵעַ (רֵעֶה)

fruitful, to be, פָּרָה (24)

full, to be, מָלֵא; *Pi.* to fill

G

garden, גַּן 2

gate, opening, פֶּתַח

gather, to, אָסַף, *impf.* יֶאֱסֹף; קָבַץ; collect, קָשַׁשׁ

gird, bind, to, חָבַשׁ

girl, נַעֲרָה *f.* 2

give, set, to, נָתַן (21)

glory, כָּבוֹד

go, to, הָלַךְ; *Hith.* to walk (24); go down, יָרַד; go out, יָצָא, *impf.* יֵצֵא (23, 24); go up, עָלָה, *impf.* יַעֲלֶה *apoc.* יַעַל

God, אֱלֹהִים

gold, זָהָב

good, to be, יָטַב (23)

good, טוֹב

goodness, טוֹבָה *f.*

good things, goodness, טוּב

grave, קֶבֶר 2

great, to be, grow, גָּדַל; *Pi.* to magnify

great, גָּדוֹל; great, much, רַב

greatness, גֹּדֶל

grievous (strong)

ground, אֲדָמָה *f.* 1

guilty, רָשָׁע

H

half, חֲצִי

hand, יָד *f.* 1

handmaid, שִׁפְחָה *f.*

hate, to, שָׂנֵא (22)

head, רֹאשׁ

health (peace)

hear, to, שָׁמַע

heart, לֵבָב 2, לֵב 1

heaven, שָׁמַיִם 1

heavy, to be, כָּבֵד ; *Pi.* to harden, honour ; *Hiph.* be honoured

hero, mighty man, גִּבּוֹר

hide, to, *Pi.* and *Hiph.* סתר

high, lofty, רָם

hill, mountain, הַר 2

hither, הֲלֹם

holiness, קֹדֶשׁ

holy, to be, קָדֵשׁ ; *Pi.* to hallow, sanctify

holy, קָדוֹשׁ

horn, קֶרֶן *f.* 2

horse, סוּס 2

house, בַּיִת 2 (18)

hover, to, רָחַף

how ? how ! מָה , אֵיךְ

how much ? כַּמָּה ?

husband (Baal)

I

I, אֲנִי (10)

if, whether, אִם

image, likeness, צֶלֶם 2

inherit, possess, to יָרַשׁ ; *Hiph.* (הוֹרִישׁ), to dispossess

inheritance (possession)

iniquity (sin)

in order than, לְמַעַן (*prep.*)

Isaac, יִצְחָק

Israel, יִשְׂרָאֵל

is, there, are, was, were, יֵשׁ, ־שֶׁ

J

Jacob, יַעֲקֹב

Jehovah, יהוה

Jonathan, יְהוֹנָתָן

Joseph, יוֹסֵף

Joshua, יְהוֹשֻׁעַ, יְהוֹשׁוּעַ

Judah, יְהוּדָה

judge, to, שָׁפַט

justice, ordinance, מִשְׁפָּט

K

keep, to, שָׁמַר

kill, slay, to, הָרַג ; put to death, מוּת (23) ; kill smite, *Hiph.* נכה (הִכָּה), *impf. apoc.* יַךְ (21, 24)

kindness (mercy)

king, to be, מָלַךְ ; *Hiph.* to make king

king, מֶלֶךְ 2

kiss, to, נָשַׁק (with לְ of persons)

knee, בֶּרֶךְ *f.* 2, dual בִּרְכַּיִם

know, to, יָדַע

L

land (earth)

law, תּוֹרָה *f.*

lead captive, to, lay bare, to, (captive)

Leah, לֵאָה

lean, to, *Niph.* שׁען

leave, to, (allow)

leave off, to, (cease)

lest, פֶּן־

let go, to (send)

lie down, to (sleep)

life (breath)

lift up, to, נָשָׂא (22, 24)

light, insignificant, to be, קָלַל ; *Pi.* to curse (24)

light, אוֹר 2

likeness (image)

lion, אֲרִי 2

lip, שָׂפָה *f.*

little, a, (few)

live, to, חָיָה (24)

living, חַי

lofty (high)

look, to, *Hiph.* נבט (הִבִּיט) (22)

lord (Baal) ; lord, master, אָדוֹן 1

love, to, אָהַב. *impf.* יֶאֱהַב

luminary, מָאוֹר

M

magnify, to, (great)

make, do, to, עָשָׂה

male, זָכָר 1

man, mankind, אָדָם ; man, אִישׁ

master (lord)

meal-offering, מִנְחָה *f.* 2

mercy, kindness, חֶסֶד 2

messenger, מַלְאָךְ

middle, תָּוֶךְ

mighty man (hero)

month, חֹדֶשׁ 2

moreover (also)

morning, בֹּקֶר 2

Moses, מֹשֶׁה

mother, אֵם f. 2

mountain (hill)

much (great)

multiply, to, רָבָה

N

name, שֵׁם 3

new, חָדָשׁ 1

night, לַיְלָה 2, pl. לֵילוֹת

no, none, אַיִן ; no, not,
　אַל־ (with prohib) ; not,
　לֹא

north, צָפוֹן f. 1

now, shortly, עַתָּה

number, מִסְפָּר

O

oil, שֶׁמֶן

old, old man, זָקֵן

old age, (זְקֵנִים (זִקְנָה f.)

old, from of, מֵעוֹלָם

olive, זַיִת

one, (19) אֶחָד

opening (gate)

ordinance (justice)

over, upon, עַל־ (prep.)

ox, שׁוֹר

P

palace (temple)

pass over, to, (cross)

peace, health, שָׁלוֹם

Pekah, פֶּקַח

people, עַם 2

perfect, תָּמִים

Pharaoh, פַּרְעֹה

piece, a, פַּת f.

pitcher, earthen jar, כַּד f.

pity, to, חָנַן

place, set, to, שִׂים, שׂוּם (23)

place, a, מָקוֹם

poor, אֶבְיוֹן 1

possess, to (inherit)

possession, inheritance,
　נַחֲלָה f.

pour out, to, יָצַק

powerful, עָצוּם

prayer, תְּפִלָּה f.

priest, כֹּהֵן 3

prince, captain, שַׂר

prison, (כְּלָא) כִּלוֹא

promise, to, (say)

prophesy, to, *Niph.* נבא

prophet, נָבִיא 1

pursue, to, רָדַף

Q

queen, מַלְכָּה *f.* 2

R

Rachel, רָחֵל

reach, touch, to, נָגַע (24)

refuse, be unwilling, to, *Pi.* מאן

reject, to, (despise)

remain, to, *Niph.* יתר

remember, to זָכַר ; *Hiph* to bring to remembrance

repent, to, *Niph* נחם (22)

rest, to, נוּחַ (23) ; שָׁבַת

return, to, שׁוּב (23)

righteousness, צֶדֶק 2

river, יְאֹר ; נָהָר (of Nile)

rule, to, מָשַׁל (over, בְּ)

S

sacrifice, slaughter, to, זָבַח

sacrifice, a, זֶבַח

Samaria, שֹׁמְרוֹן

Samuel, שְׁמוּאֵל

sanctify, to, (holy)

satisfied, to be, שָׂבַע ; *Hiph.* to satisfy

Saul, שָׁאוּל

say, to, promise, אָמַר (21)

saying (word)

sceptre, tribe, שֵׁבֶט

sea, יָם 2

search out, to, (choose)

see, to, רָאָה

seed, זֶרַע 2

seek, to, *Pi.* בקשׁ

sell, to, מָכַר

send, let go, to, שָׁלַח

seraph, שָׂרָף 1

servant, slave, עֶבֶד 2

serve, till the ground, to, עָבַד (21)

set, to (give) ; (place)

shed, to, שָׁפַךְ

shepherd, רֹעֶה

short, קָצַר

shortly (now)

sickness (disease)

side, יַרְכָה *f.* 2

sign, אוֹת

silver, כֶּסֶף 2

sin, to, חָטָא (21)

sin, iniquity, עָוֹן 1

sit, to (dwell)

skin, עוֹר

slay, to (kill)

sleep, to, יָשֵׁן, *Impf* יִישַׁן ;
   lie down, שָׁכַב

smite, to (kill)

soar (hover)

Solomon, שְׁלֹמֹה

son, בֵּן 3 (18)

song, שִׁיר

soul, life, נֶפֶשׁ *f.* 2

south, נֶגֶב

speak, to, *Pi.* דבר

spear, חֲנִית *f.*

spirit (wind)

staff, מַקֵּל

stand, to, עָמַד ; *Hiph.* to
   place, set (21) ; (arise)

steal, to, גֶּב

stone, אֶבֶן *f.* 2 (18)

stream, torrent, נַחַל 2

strong, to be, חָזַק ; *Hith.* to
   take courage ; אָמַץ ; *Pi.*
   to strengthen

strong, grievous, חָזָק

sun, שֶׁמֶשׁ

swear, to, *Niph.* שבע

sword, חֶרֶב *f.* 2

T

table, שֻׁלְחָן

take, to, לָקַח

tall, גָּבֹהַּ

temple, palace, הֵיכָל

terebinth, אֵלָה *f.*

thence, מִשָּׁם

there, שָׁם

thing (word)

this, זֶה (10)

thither, שָׁמָּה

throne, seat, כִּסֵּא

thus, כֹּה

till the ground, to (serve)

tomorrow, מָחָר

tongs (dual) מֶלְקָחַיִם

tongue, לָשׁוֹן *f.* 1

torrent (stream)

touch, to, (reach)

towards (unto)

tree, twig, עֵץ 1

tribe (sceptre)

trumpet, שׁוֹפָר

trust, to, בָּטַח

truth, אמת *f* 2

turn, turn away, to, סָבַב (24)

U

unction, מִשְׁחָה *f.*

under, תַּחַת

until, unto, עַד־ (*prep.*)

unto, towards אֶל־ (*prep.*)

unwilling, to be (refuse)

up (above)

upon (over)

upright, יָשָׁר

urge, to, בָּצַר ב

V

valour (army)

vengeance, נְקָמָה *f* 1

very, מְאֹד , very good טוב מְאֹד

vineyard, כרם 2

violence, חָמָס 1

visit, to, פָּקַד

voice, קוֹל 2

W

walk, to, (go)

war (battle)

water(s) מַיִם

way, דרך 2

weep, to, בָּכָה

well, באר *f* 2

wheat, חִטָּה *f* (9)

where ? אַיֵּה

wherein ? בַּמָּה

whether (if)

who, which, אֲשֶׁר (10)

why ? לָמָה

widow, אַלְמָנָה *f*

wind, spirit רוּחַ

wisdom, חָכְמָה *f* 2

wise, to be, חָכַם

wise חָכָם

with אֵת (*prep.*)

withdraw, to (be distant)

within (among)

woman, אִשָּׁה *f*

word, thing, דָּבָר , saying, מִלָּה *f*

write, to, כָּתַב

Y

year, שָׁנָה

youth, עֲלוּמִים

'Aleph

אָב father (18)

אֶבְיוֹן poor

אֶבֶן stone f. 2 (18)

אַבְרָהָם Abraham

אָדָם man, mankind

אֲדָמָה ground f. 1

אָדֹן lord, master

אָהַב to love, impf יֶאֱהַב

אֲהָהּ alas!

אַהֲרֹן Aaron

אוֹר light 2

אוֹת sign

אֹזֶן ear f. 2

אָח brother (18)

אֶחָד one (19)

אַחֲרֵי, אַחַר after, behind

אֹיֵב enemy 3

אַיֵּה where?

אֵיךְ how? how!

אַיִן no, none

אִישׁ man

אִשָּׁה woman f.

אָכַל to eat

אֹכֶל food 2 (אָכְלָה f. 2)

אַל־ no, not

אֶל. (prep.) unto, towards

אֵלָה terebinth f.

אֱלֹהִים God (pl.)

אֵלִיָּהוּ Elijah

אַלְמָנָה widow f.

אִם if, whether

אֵם mother f. 2

אָמַץ to be strong; pi. to strengthen

אָמַר to say, promise (21)

אֱמֶת truth f. 2

אֲנִי I (10)

אָסַף to gather, impf. יֶאֱסֹף

אַף also, moreover

אַרְבַּע four (19)

אֲרִי lion 2

אֶרֶץ earth, land f. 2 (אֲרָצוֹת pl.)

אָרַר to curse (24)

אֵשׁ fire f. 2

אֲשֶׁר who, which (10)

אֵת (אֶת־) sign of accus. (12)

אֵת (*prep.*) with

Beth

בְּאֵר well *f.* 2

בָּבֶל Babylon

בדל *Hiph.* to divide

בְּהֵמָה beasts, cattle *f.* 1

בּוֹא to come ; *Hiph.* (הֵבִיא) to bring (23, 24)

בּוֹשׁ to be ashamed (23, 24)

בָּחַר to choose

בָּטַח to trust

בֵּין (*prep.*) between

בַּיִת house 2 (18)

בָּכָה to weep

בְּכוֹר firstborn

בְּכוֹרָה birthright *f.* 1

בַּמָּה wherein ?

בֵּן son 3 (18)

בָּנָה to build

בַּעַל lord, husband, Baal

בֹּקֶר morning 2

בקשׁ *Pi.* to seek

בָּרָא to create, fashion

בְּרִית covenant *f.*

בֶּרֶךְ knee *f.* 2 (dual בִּרְכַּיִם)

ברך *Pi.* to bless

בְּרָכָה blessing

בָּשָׂר flesh

בַּת daughter *f.* 2 (18)

בְּתוֹךְ within, among

Gimel

גָּבֹהַּ tall

גִּבּוֹר hero, mighty man

גָּדַל to be great, grow ; *Pi.* to magnify

גֹּדֶל greatness

גָּדוֹל great

גָּלָה to lay bare, *Hiph.* to lead captive

גֵּב to steal

Daleth

דבר *Pi.* to speak

דָּבָר word, thing

דָּג a fish

דָּוִיד , דָּוִד David

דֶּלֶת door *f.* 2

דָּם blood

דֶּרֶךְ way 2

He

הוּא, הִיא   pronoun (10)

הָיָה   to be, become,
    Impf. יִהְיֶה, *apoc.*
    יְהִי

הֵיכָל   temple, palace

הָלַךְ   to go; *Hith.* to
    walk (24)

הֲלֹם   hither

הִנֵּה הֵן   behold

הַר   mountain, hill 2

הָרַג   to kill, slay

Waw

וְ   (*conj.*) and

Zayin

זָבַח   to sacrifice,
    slaughter

זֶבַח   a sacrifice 2

זֶה   this (10)

זָהָב   gold

זַיִת   olive 2

זָכַר   to remember;
    Hiph. to bring
    to remembrance

זָכָר   male

זָעַק   to cry out

זָקֵן   old, old man

זְקֻנִים   old age (זֹקֶן *f.*)

זְרוֹעַ   an arm *f.*

זֶרַע   seed

Heth

חבא   *Hith.* to hide
    oneself

חָבַשׁ   to bind, gird

חָדַל   to cease, leave off

חָדָשׁ   new

חֹדֶשׁ   month 2

חָזָה   to search out,
    choose (23)

חָזַק   to be strong;
    Hith. to take
    courage

חָזָק   strong, grievous

חָטָא   to sin (21)

חִטָּה   wheat *f.* (9)

חָיָה   to live (24)

חַי   living

חַיִּים   life

חַיִל   force, army, valour

חָכַם   to be wise

חָכָם   wise

חָכְמָה   wisdom *f.* 2

חֳלִי   disease, sickness 2

חָלַל *Hiph.* (הֵחֵל) to begin (24)

חָלַם to dream (21)

חֲלוֹם a dream

חָלַק to divide

חֲמוֹר an ass

חָמָס violence

חֲנִית spear *f.*

חָנַן to pity

חֶסֶד kindness, mercy 2

חֲצִי half

חֶרֶב sword *f.* 2

חֹשֶׁךְ darkness 2

Teth

טָהֵר to be clean, become pure ; *Pi.* to cleanse

טוֹב good

טוֹב good things, goodness

טוֹבָה goodness *f.*

Yodh

יְאֹר river

יַבָּשָׁה dry land *f.* 1

יָד hand *f.* 1

יָדַע to know

יְהוּדָה Judah

יהוה Jehovah

יְהוֹנָתָן Jonathan

יְהוֹשֻׁעַ, יְהוֹשׁוּעַ Joshua

יוֹם day 2 (18)

יוֹנָה dove *f.* (9)

יוֹסֵף Joseph

יָטַב to be good (23)

יָכֹל to be able (24)

יֶלֶד boy 2 (18)

יָם sea 2

יַעֲקֹב Jacob

יָצָא to go out, *Impf.* יֵצֵא (23, 24)

יִצְחָק Isaac

יָצַק to pour out

יָרֵא to fear, *Impf.* יִירָא (23)

יָרַד to go down

יַרְכָה side *f.* 2

יָרַשׁ to inherit, possess ; *Hiph.* (הוֹרִישׁ) to dispossess

יֵשׁ יֶשׁ־ there is, are, was, were

יָשַׁב to sit, dwell

יָשֵׁן to sleep, *Impf* יִישָׁן

יָשָׁר upright

יִשְׂרָאֵל Israel

יתר *Niph.* to remain

Kaph

כָּבֵד to be heavy; *Pi.*
to harden,
honour; *Niph.*
to be honoured

כָּבוֹד glory

כַּד earthen jar,
pitcher *f.*

כֹּה thus

כֹּהֵן priest 3

כִּי אִם except

כְּלוּא prison

כֹּל all

כַּמָּה how much?

כִּסֵּא seat, throne

כסה *Pi.* to cover

כֶּסֶף silver 2

כָּרָה to dig

כֶּרֶם vineyard 2

כָּרַת to cut off, down

כָּתַב to write

Lamedh

לֹא not

לֵאָה Leah

לֵב, לֵבָב heart 2

לחם *Niph.* to fight

לֶחֶם bread 2

לַיְלָה night 2 (*pl.* לֵילוֹת)

לָכַד to capture (city)

לָמָה why?

לְמַעַן (*prep*) in order that

לִפְנֵי before

לָקַח to take

לָשׁן tongue *f.*

Mem

מְאֹד very; טוֹב מְאֹד
very good

מָאוֹר luminary

מאן *Pi.* to be unwilling,
refuse

מָאַס to reject, despise

מִדְבָּר desert

מות *Hiph.* to kill, put to
death (23)

מִזְבֵּחַ altar 3

מָחָה to destroy, blot out

מָחָר tomorrow

מַיִם waters

מָכַר to sell

מָלֵא to be full; *Pi.* to
fill

מַלְאָךְ messenger

מִלָּה saying, word *f.*

מִלְחָמָה battle, war *f.*

מָלַךְ to be king; *Hiph.*
to make king

מֶלֶךְ king 2

מַלְכָּה queen *f.* 2

מֶלְקָחַיִם tongs (dual)

מִנְחָה meal offering *f.* 2

מִסְפָּר number

מָעוֹג cake

מֵעוֹלָם from of old

מְעַט a little, few

מַעַל above, up

מָצָא to find (22)

מִצְוָה command *f.*

מִצְרַיִם Egypt

מָקוֹם place

מַקֵּל staff

מֹשֶׁה Moses

מָשַׁח to anoint

מִשְׁחָה unction *f.*

מָשַׁל (בְּ) to rule (over)

מִשָּׁם thence

מִשְׁפָּט ordinance, justice

מֵת dead

Nun

נבא *Niph.* to prophesy

נָבִיא prophet 1

נבט *Hiph.* (הִבִּיט) to
look (22)

נְבֵלָה corpse *f.*

נֶגֶב south

נָגַע to touch, reach (24)

נגשׁ *only Impf. in Qal.*
(יִגַּשׁ); *Niph.* to
draw near (21)

נָהָר river

נוּחַ to rest (23)

נַחַל torrent, stream 2

נַחֲלָה inheritance,
possession

נחם *Niph.* to repent
(22)

נָטַשׁ to leave, allow,
Impf. יִטּשׁ

נָכָה *Hiph* (הִכָּה) to
smite, kill, *Impf.*
apoc. יַךְ (21, 24)

נַעַר lad 2

נַעֲרָה girl *f.* 2

נָפַל to fall (21)

נֶפֶשׁ soul, life *f.* 2

נצל *Hiph.* (הִצִּיל) to deliver(21)

נָקַם to avenge (21)

נְקָמָה vengeance *f.*

נְשָׁמָה breath, life *f.*

נָשַׁק to kiss (with לְ of persons) (21)

נָשָׂא to lift up (22, 24)

נָתַן to give, set (21)

נָתַץ to break down (22)

Samekh

סָבַב to turn, turn away (24)

סוס horse 2

סָפַר to count, write ; *Pi.* to recount

סֵפֶר book 2

סתר *Pf.* and *Hiph.* to hide

'Ayin

עָבַד to serve, till the ground (21)

עֶבֶד servant, slave 2

עָבַר to pass over, cross (21)

עֵגֶל calf 2

עַד־ (*prep.*) until, unto

עוֹלָה burnt offering *f.*

עוֹלָם age, duration (עַד־עוֹלָם, for ever)

עָוֹן sin, iniquity 1

עוֹף fowl, bird 2

עוֹר skin

עַיִן eye *f.* 2

עִיר city *f.* 2

עַל־ (*prep.*) upon, over

עָלָה to go up, *Impf.* יַעַל apoc. יַעֲלָה (24)

עֲלוּמִים youth

עַם people 2

עָמַד to stand ; *Hiph.* to place, set (21)

עָנָה to answer (24)

עֲנָתוֹת Anathoth

עָפָר dust 1

עֵץ tree, twig 1

עֵצָה counsel *f.*

עָצוּם powerful

עֶרֶב evening 2

עֶרֶשׂ couch *f.* 2

עָשָׂה to do, make

עַתָּה now, shortly

Pe

פֶּן lest
פָּנִים face (*pl.*)
פָּעַל to do (22)
פָּצַר בְּ to urge
פָּקַד to visit
פֶּקַח Pekah
פָּרָה to be fruitful (24)
פַּרְעֹה Pharaoh
פַּת a piece
פֶּתַח opening, gate

Çadhe

צֶדֶק righteousness 2
צוה *Pi.* to command (24)
צֶלֶם image, likeness 2
צָפוֹן north *f.* 1

Qoph

קָבַץ to gather
קָבַר to bury
קֶבֶר grave 2
קָדֹשׁ holy
קֶדֶם east
קָדַשׁ to be holy; *Pi.* to hallow, sanctify
קֹדֶשׁ holiness 2

קוֹל voice 2
קוּם to arise, stand (23)
קָלַל to be light, insignificant; *Pi.* to curse (24).
קָצַף to be angry
קָצָר short
קָרָא to call cry
קָרַב to draw near
קֶרֶן horn *f.* 2
קָשַׁשׁ to gather, collect
קֶשֶׁת bow *f.* 2

Resh

רָאָה to see
רֹאשׁ head
רַב great, much
רָבָה to multiply
רֶגֶל foot *f.* 2
רָדַף to pursue
רוּחַ wind, spirit *f.*
רעע *Hiph.* to do evil
רָחֵל Rachel
רָחַף to hover, soar
רָחַק to be distant, withdraw
רָם high
רַע bad

רֵעַ friend, companion

רָעָב famine

רָעָה evil *f.*

רֹעֶה shepherd

רָקִיעַ firmament

רָשָׁע wicked, guilty, evil

Sin

שָׂבַע to be satisfied ;

　　　　Hiph. to satisfy

שִׂים, שׂוֹם to place, set (23)

שָׂנֵא to hate (22)

שְׂעוֹרָה barley *f.*

שָׂפָה lip *f.*

שַׂר prince, captain

שָׂרַף to burn

שָׂרָף seraph

šin

שָׁאוּל Saul

שָׁאַל to ask

שָׁבָה to take captive

שֵׁבֶט tribe, sceptre

שבע *Niph.* to swear

שָׁבַת to rest

שׁוּב to return

שׁוֹפָר trumpet

שׁוֹר ox *

שָׁחַת to destroy, be

　　　　corrupted

שִׁיר song

שָׁכַב to sleep, lie down

שָׁכַח to forget

שָׁכַן to dwell

שָׁלוֹם peace, health

שָׁלַךְ to send, let go

שֻׁלְחָן table

שְׁלֹמֹה Solomon

שָׁם there

שֵׁם name

שמד *Hiph.* to destroy

שַׁמָּה thither

שְׁמוּאֵל Samuel

שָׁמַיִם heaven (*pl.*)

שֶׁמֶן oil

שָׁמַע to hear

שָׁמַר to keep

שֹׁמְרוֹן Samaria

שֶׁמֶשׁ sun

שָׁנָה year

שָׁעַן *Niph.* to lean

שִׁפְחָה handmaid *f.*

שָׁפַט to judge

שָׁפַךְ to shed

שָׁתָה to drink

Taw

תְּאֵנָה fig tree *f*

תֹּהוּ desolation

תָּוֶךְ middle

תּוֹרָה law *f.*

תַּחַת under

תָּמִים perfect

תְּפִלָּה prayer *f.*

PARADIGMS

	Qal Active	Qal Stative	Niph'al
Perfect.			
Sing 3 m	קָטַל	כָּבֵד	קָטֹן	נִקְטַל
3 f	קָטְלָה	כָּבְדָה	קָטְנָה	נִקְטְלָה
2 m	קָטַלְתָּ	כָּבַדְתָּ	קָטֹנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטֹנְתְּ	נִקְטַלְתְּ
1 c	קָטַלְתִּי	כָּבַדְתִּי	קָטֹנְתִּי	נִקְטַלְתִּי
Plur 3 c	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m	קְטַלְתֶּם	כבדתם	קְטָנְתֶּם	נִקְטַלְתֶּם
2 f	קְטַלְתֶּן	כבדתן	קְטָנְתֶּן	נִקְטַלְתֶּן
1 c	קָטַלְנוּ	כָּבַדְנוּ	קָטֹנּוּ	נִקְטַלְנוּ
Imperfect			
Sing 3 m	יקטל	יִכְבַּד	יִקְטֹן	יִקָּטֵל
3 f	תקטל	תכבד	etc	תִּקָּטֵל
2 m	תקטל	תכבד		תִּקָּטֵל
2 f	תקטלי	תכבדי		תִּקָּטְלִי
1 c	אקטל	אכבד		אֶקָּטֵל
Plur 3 m	יקטלו	יכבדו		יִקָּטְלוּ
3 f	תקטלנָה	תכבדנָה		תִּקָּטַלְנָה
2 m	תקטלו	תכבדו		תִּקָּטְלוּ
2 f	תקטלנָה	תכבדנָה		תִּקָּטַלְנָה
1 c	נקטל	נכבד		נִקָּטֵל

2 or אֶקָּטֵל   1 or מִקְטֹל

ULAR VERB

Pi'el	Pu'al	Hiph'il	Hoph'al	Hithpa'el
² קִטֵּל	קֻטַּל	הִקְטִיל	הָקְטַל	¹ הִתְקַטֵּל
קִטְּלָה	קֻטְּלָה	הִקְטִילָה	הָקְטְלָה	הִתְקַטְּלָה
קִטַּלְתָּ	קֻטַּלְתָּ	הִקְטַלְתָּ	הָקְטַלְתָּ	הִתְקַטַּלְתָּ
קִטַּלְתְּ	קֻטַּלְתְּ	הִקְטַלְתְּ	הָקְטַלְתְּ	הִתְקַטַּלְתְּ
קִטַּלְתִּי	קֻטַּלְתִּי	הִקְטַלְתִּי	הָקְטַלְתִּי	הִתְקַטַּלְתִּי
קִטְּלוּ	קֻטְּלוּ	הִקְטִילוּ	הָקְטְלוּ	הִתְקַטְּלוּ
קִטַּלְתֶּם	קֻטַּלְתֶּם	הִקְטַלְתֶּם	הָקְטַלְתֶּם	הִתְקַטַּלְתֶּם
קִטַּלְתֶּן	קֻטַּלְתֶּן	הִקְטַלְתֶּן	הָקְטַלְתֶּן	הִתְקַטַּלְתֶּן
קִטַּלְנוּ	קֻטַּלְנוּ	הִקְטַלְנוּ	הָקְטַלְנוּ	הִתְקַטַּלְנוּ
יְקַטֵּל	יְקֻטַּל	יַקְטִיל	יָקְטַל	יִתְקַטֵּל
תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקַטֵּל	תְּקֻטַּל	תַּקְטִיל	תָּקְטַל	תִּתְקַטֵּל
תְּקַטְּלִי	תְּקֻטְּלִי	תַּקְטִילִי	תָּקְטְלִי	תִּתְקַטְּלִי
אֲקַטֵּל	אֲקֻטַּל	אַקְטִיל	אָקְטַל	אֶתְקַטֵּל
יְקַטְּלוּ	יְקֻטְּלוּ	יַקְטִילוּ	יָקְטְלוּ	יִתְקַטְּלוּ
תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
תְּקַטְּלוּ	תְּקֻטְּלוּ	תַּקְטִילוּ	תָּקְטְלוּ	תִּתְקַטְּלוּ
תְּקַטֵּלְנָה	תְּקֻטַּלְנָה	תַּקְטֵלְנָה	תָּקְטַלְנָה	תִּתְקַטֵּלְנָה
נְקַטֵּל	נְקֻטַּל	נַקְטִיל	נָקְטַל	נִתְקַטֵּל

| 2. or קֻטַּל | | | 1. or הִתְקַטַּל |

	Qal. Active	Qal Stative		Niph'al
Cohort. 1 sg.	אֶקְטְלָה	אֶכְבְּדָה		אֶקָּטְלָה
Juss. 3 sg. m.	יַקְטֹל	יִכְבַּד		יִקָּטֵל
Waw cons. impft.	וַיִּקְטֹל	וַיִּכְבַּד		וַיִּקָּטֵל
waw cons. pft.	וְקָטַלְתָּ	וְכָבַדְתָּ		וְנִקְטַלְתָּ
Imperative				
Sing. 2 m.	קְטֹל¹	כְּבַד		הִקָּטֵל
2 f.	קִטְלִי	כִּבְדִי		הִקָּטְלִי
Plur 2 m.	קִטְלוּ	כִּבְדוּ		הִקָּטְלוּ
2 f.	קְטֹלְנָה	כְּבַדְנָה		הִקָּטַלְנָה
Infinitive				
constr.	קְטֹל	כְּבַד		הִקָּטֵל
absol.	קָטוֹל	כָּבוֹד		הִקָּטֹל, נִקְטֹל
Participle				
active	קֹטֵל	כָּבֵד	קָטֹן	
passive	קָטוּל			נִקְטָל

1. קָטְלָה (emphatic imperative).

ULAR VERB

Pi‘el	Pu‘al	Hiph’il	Hoph’al	Hithpa‘el
אֲקַטְּלָה		אַקְטִילָה		אֶתְקַטְּלָה
יְקַטֵּל	יְקֻטַּל	יַקְטֵל	יָקְטַל	יִתְקַטֵּל
וַיְקַטֵּל	וַיְקֻטַּל	וַיַּקְטֵל	וַיָּקְטַל	וַיִּתְקַטֵּל
וְקִטַּלְתָּ		וְהִקְטַלְתָּ		
קַטֵּל		הַקְטֵל		הִתְקַטֵּל
קַטְּלִי		הַקְטִילִי		הִתְקַטְּלִי
קַטְּלוּ		הַקְטִילוּ		הִתְקַטְּלוּ
קַטֵּלְנָה		הַקְטֵלְנָה		הִתְקַטֵּלְנָה
קַטֵּל		הַקְטִיל	(הָקְטֵל)	הִתְקַטֵּל
קַטֵּל, קַטֹּל	קֻטַּל	הַקְטֵל	(הָקְטֵל)	הִתְקַטֵּל
מְקַטֵּל		מַקְטִ־		מִתְקַטֵּל
	מְקֻטָּל		מָקְטָל	

THE REGULAR VERB WITH SUFFIXES
PERFECT QAL

	3 sg. m. קָטַל	3 sg. f. קָטְלָה	2 sg m קָטַלְתָּ	2 sg f קָטַלְתְּ
Suffixes				
sing 1 c	קְטָלַנִי	קְטָלַתְנִי	קְטַלְתַּנִי	קְטַלְתִּינִי
2 m	קְטָלְךָ	קְטָלַתְךָ		
2 f	קְטָלֵךְ	קְטָלָתֵךְ		
3 m	קְטָלוֹ קְטָלָהוּ	קְטָלַתְהוּ קְטָלָתוּ	קְטָלַתָהוּ קְטַלְתּוֹ	קְטַלְתִּיהוּ
3 f	קְטָלָהּ	קְטָלַתָּה	קְטַלְתָּהּ	קְטַלְתִּיהָ
plur 1 c.	קְטָלָנוּ	קְטָלַתְנוּ	קְטַלְתָּנוּ	קְטַלְתִּינוּ
2 m	קְטָלְכֶם			
2 f	קְטַלְכֶן			
3 m	קְטָלָם	קְטָלָתַם	קְטַלְתָּם	קְטַלְתִּים
3 f	קְטָלָן	קְטָלָתַן	קְטַלְתָּן	קְטַלְתִּין

The Regular Verb with Suffixes
Perfect Qal

	1 sg. c קָטַלְתִּי	3 pl. c קָטְלוּ	2 pl. m קְטַלְתֶּם .	1 pl. c קָטַלְנוּ
Suffixes				
sing. 1 c.		קְטָלוּנִי	קְטַלְתּוּנִי	
2 m.	קְטַלְתִּיךָ	קְטָלוּךָ		קְטַלְנוּךָ
2 f.	קְטַלְתִּיךְ	קְטָלוּךְ		קְטַלְנוּךְ
3 m.	קְטַלְתִּיהוּ קְטַלְתִּיו	קְטָלוּהוּ	קְטַלְתּוּהוּ etc.	קְטַלְנוּהוּ etc.
3 f.	קְטַלְתִּיהָ	קְטָלוּהָ		
plur. 1 c.		קְטָלוּנוּ		
2 m.	קְטַלְתִּיכֶם			
2 f.	קְטַלְתִּיכֶן			
3 m.	קְטַלְתִּים	קְטָלוּם		
3 f.	קְטַלְתִּין	קְטָלוּן		

THE REGULAR VERB WITH SUFFIXES

	Imperfect Qal		Imperative		Infin. Constr.
	3 sg. m.	3 pl. m.	sing.	plur.	
	יִקְטֹל	יִקְטְלוּ	קְטֹל	קִטְלוּ	קְטֹל
Suffixes					
sg. 1 c.	יִקְטְלֵנִי	יִקְטְלוּנִי	קָטְלֵנִי	קִטְלוּנִי	קָטְלִי, קָטְלֵנִי
2 m.	יִקְטָלְךָ	יִקְטְלוּךָ			קָטְלְךָ, קָטֶלְךָ
2 f.	יִקְטְלֵךְ	יִקְטְלוּךְ			קָטְלֵךְ
3 m.	יִקְטְלֵהוּ	יִקְטְלוּהוּ	קָטְלֵהוּ	קִטְלוּהוּ	קָטְלוֹ
3 f.	יִקְטְלֶהָ	יִקְטְלוּהָ	קָטְלֶהָ	etc.	קָטְלָהּ
pl. 1 c.	יִקְטְלֵנוּ	יִקְטְלוּנוּ	קָטְלֵנוּ		קָטְלֵנוּ
2 m.	יִקְטָלְכֶם	יִקְטְלוּכֶם			קָטְלְכֶם, קָטֶלְכֶם
2 f.	יִקְטָלְכֶן	יִקְטְלוּכֶן			קָטְלְכֶן, קָטֶלְכֶן
3 m.	יִקְטְלֵם	יִקְטְלוּם	קָטְלֵם		קָטְלָם
3 f.	יִקְטְלֵן	יִקְטְלוּן	קָטְלֵן		קָטְלָן

THE REGULAR VERB WITH SUFFIXES

			Pi'el		Hiph'il	
			Perfect 3 sg. m. קִטֵּל	Imperfect 3 sg. m. יְקַטֵּל	Perfect 3 sg. m. הִקְטִיל	Imperfect 3 sg. m. יַקְטִיל
Suffixes						
sg.	1 c.		קִטְּלַנִי	יְקַטְּלֵנִי	הִקְטִילַנִי	יַקְטִילֵנִי
	2 m.		קִטֶּלְךָ	יְקַטֶּלְךָ	הִקְטִילְךָ	יַקְטִילְךָ
	2 f.		קִטְּלֵךְ	יְקַטְּלֵךְ	הִקְטִילֵךְ	יַקְטִילֵךְ
	3 m.		קִטְּלוֹ	יְקַטְּלֵהוּ	etc.	etc.
	3 f.		קִטְּלָהּ	יְקַטְּלֶהָ		
pl.	1 c.		קִטְּלָנוּ	יְקַטְּלֵנוּ		
			etc.	etc.		

		Qal		Niph'al	Hiph'il
Perfect					
Sing.	3 m.	נָפַל	(נֲגַשׁ)	נִגַּשׁ	הִגִּישׁ
	3 f.	regular		נִגְּשָׁה	הִגִּישָׁה
	2 m.			נִגַּשְׁתָּ	הִגַּשְׁתָּ
	2 f.			נִגַּשְׁתְּ	הִגַּשְׁתְּ
	1 c.			נִגַּשְׁתִּי	הִגַּשְׁתִּי
Plur.	3 c.			נִגְּשׁוּ	הִגִּישׁוּ
	2 m.			נִגַּשְׁתֶּם	הִגַּשְׁתֶּם
	2 f.			נִגַּשְׁתֶּן	הִגַּשְׁתֶּן
	1 c.			נִגַּשְׁנוּ	הִגַּשְׁנוּ
Imperfect					
Sing.	3 m.	יִפֹּל	יִגַּשׁ	יִגָּשׁ	יַגִּישׁ
	3 f.	תִּפֹּל	תִּגַּשׁ	etc.	תַּגִּישׁ
	2 m.	תִּפֹּל	תִּגַּשׁ		תַּגִּישׁ
	2 f.	תִּפְּלִי	תִּגְּשִׁי		תַּגִּישִׁי
	1 c.	אֶפֹּל	אֶגַּשׁ		אַגִּישׁ
Plur.	3 m.	יִפְּלוּ	יִגְּשׁוּ		יַגִּישׁוּ
	3 f.	תִּפֹּלְנָה	תִּגַּשְׁנָה		תַּגֵּשְׁנָה
	2 m.	תִּפְּלוּ	תִּגְּשׁוּ		תַּגִּישׁוּ
	2 f.	תִּפֹּלְנָה	תִּגַּשְׁנָה		תַּגֵּשְׁנָה
	1 c.	נִפֹּל	נִגַּשׁ		נַגִּישׁ

VERB

	Hoph'al	Qal		Niph'al	
Perfect					
Sing 3 m	הֻגַּשׁ	נָתַן	לָקַח	נִתַּן	נִלְקַח
3 f	הֻגְּשָׁה	נָתְנָה		נִתְּנָה	
2 m	הֻגַּשְׁתָּ	נָתַתָּ		נִתַּתָּ	
2 f		נָתַתְּ	regular	regular	
1 c	etc	נָתַתִּי			
Plur 3 c		נָתְנוּ			
2 m		נְתַתֶּם			
2 f		נְתַתֶּן			
1 c		נָתַנּוּ			
Imperfect					
Sing 3 m	יֻגַּשׁ	יִתֵּן	יִקַּח	יִתֵּן	יִלָּקַח
3 f	תֻּגַּשׁ	תִּתֵּן	תִּקַּח		
2 m	תֻּגַּשׁ	תִּתֵּן	תִּקַּח		
2 f	etc	תִּתְּנִי	תִּקְחִי	etc	
1 c		אֶתֵּן	אֶקַּח		
Plur 3 m		יִתְּנוּ	יִקְחוּ		
3 f		(תִּתֵּנָה)	תִּקַּחְנָה		
2 m		תִּתְּנוּ	תִּקְחוּ		
2 f		(תִּתֵּנָה)	תִּקַּחְנָה		
1 c		נִתֵּן	נִקַּח		

	Qal		Niph'al	Hiph'il
Cohor. 1 sg.	אֶגְּשָׁה	אֶפְּלָה		אַגִּישָׁה
Juss. 3 sg. m.	יִגַּשׁ	יִפֹּל		יַגֵּשׁ
Waw cons. imp.	וַיִּגַּשׁ	וַיִּפֹּל		וַיַּגֵּשׁ
Waw cons. pft.		וְנָפַלְתָּ		
Imperative				
Sing. 2 m.	(גְּשָׁה) גַּשׁ	נְפֹל	הִנָּגֵשׁ	הַגֵּשׁ
2 f.	גְּשִׁי	נִפְלִי	הִנָּגְשִׁי	הַגִּישִׁי
Plur. 2 m.	גְּשׁוּ	נִפְלוּ	הִנָּגְשׁוּ	הַגִּישׁוּ
2 f.	גַּשְׁנָה	נְפֹלְנָה	הִנָּגַשְׁנָה	הַגֵּשְׁנָה
Infinitive constr.	גֶּשֶׁת	נְפֹל	הִנָּגֵשׁ	הַגִּישׁ
absol.	נָגוֹשׁ	נָפֹל	הִנָּגֵשׁ	הַגֵּשׁ
Participle active	(נֹגֵשׁ)	נֹפֵל	נִגָּשׁ	מַגִּישׁ
passive	(נָגוּשׁ)			

VERB

	Hoph'al	Qal		Niph'al
Cohor. 1 sg.		אֶתְּנָה	אֶקְחָה	
Juss. 3 sg. m.	יֻגַּשׁ	יִתֵּן	יִקַּח	
Waw cons. imp.	וַיֻּגַּשׁ	וַיִּתֵּן	וַיִּקַּח	
Waw cons. pft.		וְנָתַתָּ		
Imperative				
Sing. 2 m.		תֵּן, תְּנָה	קַח, קְחָה	הִלָּקַח הִנָּתֵן
2 m.		תְּנִי	קְחִי	etc.
Plur. 2 m.		תְּנוּ	קְחוּ	
2 f.		(תֵּנָּה)	(קֶחְנָה)	
Infinitive constr.	הֻגַּשׁ	תֵּת[1]	קַחַת[2]	הִלָּקַח הִנָּתֵן
absol.	הֻגֵּשׁ	נָתוֹן	לָקוֹחַ	הִלָּקֹחַ הִנָּתֹן
Participle active		נֹתֵן	לֹקֵחַ	
passive	מֻגָּשׁ	נָתוּן	לָקוּחַ	נִלְקָח נִתָּן

1. with suffixes תִּתִּי etc.   2. with suffixes קַחְתִּי etc.

	Qal		Niph'al	Hiph'il
Perfect	Active	Stative		
Sing. 3 m.	עָמַד	חָזַק	נֶעֱמַד	הֶעֱמִיד
3 f.	עָמְדָה	etc.	נֶעֶמְדָה	הֶעֱמִידָה
2 m.	עָמַדְתָּ		נֶעֱמַדְתָּ	הֶעֱמַדְתָּ
2 f.	עָמַדְתְּ		נֶעֱמַדְתְּ	הֶעֱמַדְתְּ
1 c.	עָמַדְתִּי		נֶעֱמַדְתִּי	הֶעֱמַדְתִּי
Plur. 3 c.	עָמְדוּ		נֶעֶמְדוּ	הֶעֱמִידוּ
2 m.	עֲמַדְתֶּם		נֶעֱמַדְתֶּם	הֶעֱמַדְתֶּם
2 f.	עֲמַדְתֶּן		נֶעֱמַדְתֶּן	הֶעֱמַדְתֶּן
1 c.	עָמַדְנוּ		נֶעֱמַדְנוּ	הֶעֱמַדְנוּ
Imperfect				
Sing. 3 m.	יַעֲמֹד	יֶחֱזַק	יֵעָמֵד	יַעֲמִיד
3 f.	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד
2 m.	תַּעֲמֹד	תֶּחֱזַק	תֵּעָמֵד	תַּעֲמִיד
2 f.	תַּעַמְדִי	תֶּחֱזְקִי	תֵּעָמְדִי	תַּעֲמִידִי
1 c.	אֶעֱמֹד	אֶחֱזַק	אֵעָמֵד	אַעֲמִיד
Plur. 3 m.	יַעַמְדוּ	יֶחֱזְקוּ	יֵעָמְדוּ	יַעֲמִידוּ
3 f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה
2 m.	תַּעַמְדוּ	תֶּחֱזְקוּ	תֵּעָמְדוּ	תַּעֲמִידוּ
2 f.	תַּעֲמֹדְנָה	תֶּחֱזַקְנָה	תֵּעָמַדְנָה	תַּעֲמֵדְנָה
1 c.	נַעֲמֹד	נֶחֱזַק	נֵעָמֵד	נַעֲמִיד

VERBS

	Hoph'al	Qal
Perfect		
Sing. 3 m.	הָעֳמַד	אָכַל
3 f.	הָעָמְדָה	regular
2 m.	הָעֳמַדְתָּ	
2 f.	הָעֳמַדְתְּ	
1 c.	הָעֳמַדְתִּי	
Plur 3 c.	הָעָמְדוּ	
2 m.	הָעֳמַדְתֶּם	
2 f.	הָעֳמַדְתֶּן	
1 c.	הָעֳמַדְנוּ	
Imperfect		
Sing. 3 m.	יָעֳמַד	יֹאכַל
3 f.	תָּעֳמַד	תֹּאכַל
2 m.	תָּעֳמַד	תֹּאכַל
2 f.	תָּעָמְדִי	תֹּאכְלִי
1 c.	אָעֳמַד	אֹכַל
Plur. 3 m.	יָעָמְדוּ	יֹאכְלוּ
3 f.	תָּעָמַדְנָה	תֹּאכַלְנָה
2 m.	תָּעָמְדוּ	תֹּאכְלוּ
2 f.	תָּעָמַדְנָה	תֹּאכַלְנָה
1 c.	נָעֳמַד	נֹאכַל

	Qal		Niph'al	Hiph'il
Cohor. 1 sg.	אֶעֶמְדָה			אַעֲמִידָה
Juss. 3 sg. m.	יַעֲמֹד	יֶחֱזַק		יַעֲמֵד
Waw cons. imp	וַיַּעֲמֹד	וַיֶּחֱזַק	'	וַיַּעֲמֵד
Waw cons. pft.	וְעָמַדְתָּ			וְהַעֲמַדְתָּ
Imperative				
Sing. 2 m.	עֲמֹד	חֲזַק	הֵעָמֵד	הַעֲמֵד
2 f.	עִמְדִי	חִזְקִי	הֵעָמְדִי	הַעֲמִידִי
Plur. 2 m.	עִמְדוּ	חִזְקוּ	הֵעָמְדוּ	הַעֲמִידוּ
2 f.	עֲמֹדְנָה	חֲזַקְנָה	הֵעָמַדְנָה	הַעֲמֵדְנָה
Infinitive constr.	עֲמֹד		הֵעָמֵד	הַעֲמִיד
absol.	עָמוֹד		נַעֲמֹד	הַעֲמֵד
Participle active	עֹמֵד		נֶעֱמָד	מַעֲמִיד
passive	עָמוּד			

VERBS

	Hoph'al	Qal
Cohor. 1 sg.		אֹכְלָה
Juss. 3 sg. m.		יֹאכַל
Waw cons. impft.		וַיֹּאכַל
Waw cons. pft.		וְאָכַלְתָּ
Imperative Sing. 2 m.		אֱכֹל
2 f.		אִכְלִי
Plur. 2 m.		אִכְלוּ
2 f.		אֱכֹלְנָה
Infinitive constr.		אֱכֹל
absol.	הָאֲכֵד	אָכוֹל
Participle active		אֹכֵל
passive	מָעֳמָד	אָכוּל

'AYIN GUTTURAL VERBS

	Qal	Niph'al	Pi'el	Pu'al	Hithpa'el
Perfect					
sing. 3 m.	בָּחַר	נִבְחַר	בֵּרַךְ	בֹּרַךְ	הִתְבָּרֵךְ
3 f.	בָּחֲרָה	נִבְחֲרָה	בֵּרֲכָה	בֹּרְכָה	הִתְבָּרֲכָה
2 m.	בָּחַרְתָּ	נִבְחַרְתָּ	בֵּרַכְתָּ	בֹּרַכְתָּ	הִתְבָּרַכְתָּ
2 f.	בָּחַרְתְּ	etc.	בֵּרַכְתְּ	etc.	הִתְבָּרַכְתְּ
1 c.	בָּחַרְתִּי		בֵּרַכְתִּי		הִתְבָּרַכְתִּי
plur. 3 c.	בָּחֲרוּ		בֵּרֲכוּ		הִתְבָּרֲכוּ
2 m.	בְּחַרְתֶּם		בֵּרַכְתֶּם		הִתְבָּרַכְתֶּם
2 f.	בְּחַרְתֶּן		בֵּרַכְתֶּן		הִתְבָּרַכְתֶּן
1 c.	בָּחַרְנוּ		בֵּרַכְנוּ		הִתְבָּרַכְנוּ
Imperfect					
sing. 3 m.	יִבְחַר	יִבָּחֵר	יְבָרֵךְ	יְבֹרַךְ	יִתְבָּרֵךְ
3 f.	תִּבְחַר	תִּבָּחֵר	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2 m.	תִּבְחַר	תִּבָּחֵר	תְּבָרֵךְ	תְּבֹרַךְ	תִּתְבָּרֵךְ
2 f.	תִּבְחֲרִי	תִּבָּחֲרִי	תְּבָרֲכִי	תְּבֹרְכִי	תִּתְבָּרֲכִי
1 c.	אֶבְחַר	אֶבָּחֵר	אֲבָרֵךְ	אֲבֹרַךְ	אֶתְבָּרֵךְ
plur. 3 m.	יִבְחֲרוּ	יִיחֲרוּ	יְבָרֲכוּ	יְבֹרְכוּ	יִתְבָּרֲכוּ
3 f.	תִּבְחַרְנָה	תִּבָּחַרְנָה	תְּבָרֵ־כְנָה	תְּבֹרַכְנָה	תִּתְבָּרֵכְנָה
2 m.	תִּבְחֲרוּ	תִּבָּחֲרוּ	תְּבָרֲכוּ	תְּבֹרְכוּ	תִּתְבָּרֲכוּ
2 f.	תִּבְחַרְנָה	תִּבָּחַרְנָה	תְּבָרֵכְנָה	תְּבֹרַכְנָה	תִּתְבָּרֵכְנָה
1 c.	נִבְחַר	נִבָּחֵר	נְבָרֵךְ	נְבֹרַךְ	נִתְבָּרֵךְ

'Ayin Guttural Verbs

	Qal	Niph'al	Pi'el	Pu'al	Hithpa'el
Cohor. 1 sg.	אֶבְחֲרָה	אֶבָּחֲרָה	אֲבָרְכָה		
Juss. 3 sg. m.	יִבְחַר	יִבָּחֵר	יְבָרֵךְ		
Waw cons. imp.	וַיִּבְחַר	וַיִּבָּחֵר	וַיְבָרֵךְ		
Waw cons. pf.	וּבָחַרְתָּ	וְנִבְחַרְתָּ			
Imperative					
sing. 2 m.	בְּחַר	הִבָּחֵר	בָּרֵךְ		הִתְבָּרֵךְ
2 f.	בַּחֲרִי	הִבָּחֲרִי	בָּרְכִי		הִתְבָּרְכִי
plur. 2 m.	בַּחֲרוּ	הִבָּחֲרוּ	בָּרְכוּ		הִתְבָּרְכוּ
2 f.	בְּחַרְנָה	הִבָּחַרְנָה	בָּרֵכְנָה		הִתְבָּרֵכְנָה
Infinitive					
constr.	בְּחֹר	הִבָּחֵר	בָּרֵךְ	בֹּרַךְ	הִתְבָּרֵךְ
absol.	בָּחוֹר	נִבְחֹר	בָּרֵךְ		
Participle					
active	בֹּחֵר		מְבָרֵךְ		מִתְבָּרֵךְ
passive	בָּחוּר	נִבְחָר		מְבֹרָךְ	

		Qal	Niph'al	Pi'el
Perfect				
sing.	3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
	3 f.	שָׁלְחָה	נִשְׁלְחָה	שִׁלְּחָה
	2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
	2 f.	שָׁלַחַתְּ	etc.	etc.
	1 c.	שָׁלַחְתִּי		
plur.	3 c.	שָׁלְחוּ		
	2 m.	שְׁלַחְתֶּם		
	2 f.	שְׁלַחְתֶּן		
	1 c.	שָׁלַחְנוּ		
Imperfect				
sing.	3 m.	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח
	3 f.	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 m.	תִּשְׁלַח	תִּשָּׁלַח	תְּשַׁלַּח
	2 f.	תִּשְׁלְחִי	תִּשָּׁלְחִי	תְּשַׁלְּחִי
	1 c.	אֶשְׁלַח	אֶשָּׁלַח	אֲשַׁלַּח
plur.	3 m.	יִשְׁלְחוּ	יִשָּׁלְחוּ	יְשַׁלְּחוּ
	3 f.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	2 m.	תִּשְׁלְחוּ	תִּשָּׁלְחוּ	תְּשַׁלְּחוּ
	2 f.	תִּשְׁלַחְנָה	תִּשָּׁלַחְנָה	תְּשַׁלַּחְנָה
	1 c.	נִשְׁלַח	נִשָּׁלַח	נְשַׁלַּח

URAL VERBS

	Pu‘al	Hiph‘il	Hoph‘al	Hithpa‘el
Perfect				
sing. 3 m.	שֻׁלַּח	הִשְׁלִיחַ	הָשְׁלַח	הִשְׁתַּלַּח
3 f.	שֻׁלְּחָה	הִשְׁלִיחָה	הָשְׁלְחָה	הִשְׁתַּלְּחָה
2 m.	שֻׁלַּחְתָּ	הִשְׁלַחְתָּ	הָשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	etc.	הִשְׁלַחַתְּ	etc.	etc.
1 c.		הִשְׁלַחְתִּי		
plur. 3 c.		הִשְׁלִיחוּ		
2 m.		הִשְׁלַחְתֶּם		
2 f.		הִשְׁלַחְתֶּן		
1 c.		הִשְׁלַחְנוּ		
Imperfect				
sing. 3 m.	יְשֻׁלַּח	יַשְׁלִיחַ	יָשְׁלַח	יִשְׁתַּלַּח
3 f.	תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
2 m.	תְּשֻׁלַּח	תַּשְׁלִיחַ	תָּשְׁלַח	תִּשְׁתַּלַּח
2 f.	etc.	תַּשְׁלִיחִי	etc.	etc.
1 c.		אַשְׁלִיחַ		
plur. 3 m.		יַשְׁלִיחוּ		
3 f.		תַּשְׁלַחְנָה		
2m.		תַּ֫לִיחוּ		
2 f.		תַּשְׁלַחְנָה		
1 c.		נַ֫לִיחַ		

	Qal	Niph'al	Pi'el
Cohor. 1 sg.	אֶשְׁלָחָה	אֶשָּׁלְחָה	אֲשַׁלְּחָה
Juss .3 sg. m.	יִשְׁלַח	יִשָּׁלַח	יְשַׁלַּח
Waw cons. imp.	וַיִּשְׁלַח	וַיִּשָּׁלַח	וַיְשַׁלַּח
Waw cons. pf.	וְשָׁלַחְתָּ		
Imperative			
sing. 2 m.	שְׁלַח	הִשָּׁלַח	שַׁלַּח
2 f.	שִׁלְחִי	הִשָּׁלְחִי	שַׁלְּחִי
plur. 2 m.	שִׁלְחוּ	הִשָּׁלְחוּ	שַׁלְּחוּ
2 f.	שְׁלַחְנָה	הִשָּׁלַחְנָה	שַׁלַּחְנָה
Infinitive constr.	שְׁלֹחַ	הִשָּׁלַח	שַׁלַּח
absol.	שָׁלוֹחַ	נִשְׁלֹחַ	שַׁלֵּחַ
Participle active	שֹׁלֵחַ		מְשַׁלֵּחַ
passive	שָׁלוּחַ	נִשְׁלָח	

URAL VERBS

.	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.		אַשְׁלִיחָה		
Juss. 3 sg. m.		יַשְׁלַח		
Waw cons. imp		וַיַּשְׁלַח		
Waw cons. pf.				
Imperative				הִשְׁתַּלַּח
sing. 2 m.		הַשְׁלַח		
2 ff.		הַשְׁלִיחִי		הִשְׁתַּלְּחִי
plural 2 m.		הַשְׁלִיחוּ		הִשְׁתַּלְּחוּ
2 f.		הַשְׁלַחְנָה		הִשְׁתַּלַּחְנָה
Infinitive				
constr.		הַשְׁלִיחַ		הִשְׁתַּלַּח
absol.		הַשְׁלֵחַ	הָשְׁלַח	
Participle				
active		מַשְׁלִיחַ		מִשְׁתַּלֵּחַ
passive	מֻשְׁלָח		מָשְׁלָה	

		Qal		Niph'al	Pi'el
		Active	Stative		
Perfect					
sing.	3 m.	מָצָא	מָלֵא	נִמְצָא	מֻצָּא
	3 f.	מָצְאָה	מָלְאָה	נִמְצְאָה	מֻצְּאָה
	2 m.	מָצָאתָ	מָלֵאתָ	נִמְצֵאתָ	מֻצֵּאתָ
	2 f.	מָצָאת	מָלֵאת	נִמְצֵאת	etc.
	1 c.	מָצָאתִי	מָלֵאתִי	נִמְצֵאתִי	as Niph.
plur.	3 c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ	
	2 m.	מְצָאתֶם	מְלֵאתֶם	נִמְצֵאתֶם	
	2 f.	מְצָאתֶן	מְלֵאתֶן	נִמְצֵאתֶן	
	1 c.	מָצָאנוּ	מָלֵאנוּ	נִמְצֵאנוּ	
Imperfect					
sing.	3 m.	יִמְצָא	יִמְלָא	יִמָּצֵא	יְמַצֵּא
	3 f.	תִּמְצָא	etc.	תִּמָּצֵא	תְּמַצֵּא
	2 m.	תִּמְצָא		תִּמָּצֵא	תְּמַצֵּא
	2 f.	תִּמְצְאִי		תִּמָּצְאִי	תְּמַצְּאִי
	1 c.	אֶמְצָא		אֶמָּצֵא	אֲמַצֵּא
plur.	3 m	יִמְצְאוּ		יִמָּצְאוּ	etc. as Niph.
	3 f.	תִּמְצֶאנָה		תִּמָּצֶאנָה	
	2 m.	תִּמְצְאוּ		תִּמָּצְאוּ	
	2 f.	תִּמְצֶאנָה		תִּמָּצֶאנָה	
	1 c.	נִמְצָא		נִמָּצֵא	

'ALEPH VERBS

		Puʻal	Hiphʻil	Hophʻal	Hithpaʻel
Perfect					
sing.	3 m.	מֻצָּא	הִמְצִיא	הֻמְצָא	הִתְמַצָּא
	3 f.	מֻצְּאָה	הִמְצִיאָה	הֻמְצְאָה	הִתְמַצְּאָה
	3 m.	מֻצֵּאתָ	הִמְצֵאתָ	הֻמְצֵאתָ	הִתְמַצֵּאתָ
	2 f.	etc.	הִמְצֵאת	etc.	etc.
	1 c.	as	הִמְצֵאתִי	as	as
		Niph.		Niph.	Niph.
plur.	3 c.		הִמְצִיאוּ		
	2 m.		הֵמְצֵאתֶם		
	2 f.		הִמְצֵאתֶן		
	1 c.		הִמְצֵאנוּ		
Imperfect					
sing.	3 m.	יֻמְצָא	יַמְצִיא	יֻמְצָא	יִתְמַצָּא
3 f.	3 f.	תֻּמְצָא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצָּא
	2 m.	תֻּמְצָא	תַּמְצִיא	תֻּמְצָא	תִּתְמַצָּא
	2 f.	etc.	תַּמְצִיאִי	etc.	etc.
	1 c.	as	אַמְצִיא	as	as
plur.	3 m.	Qal	יַמְצִיאוּ	Qal	Niph.
	3 f.		תַּמְצֶאנָה		
	2 m.		תַּמְצִיאוּ		
	2 f.		תַּמְצֶאנָה		
	1 c.		נַמְצִיא		

	Qal		Niph'al	Pi'el
	Active	Stative		
Cohor. 1 sg.	אֶמְצְאָה		אִמָּצְאָה	
Juss. 3 sg m.	יִמְצָא		יִמָּצֵא	
Waw cons. imp.	וַיִּמְצָא		וַיִּמָּצֵא	
Waw cons. pf.	וּמָצָאתָ			
Imperative				
sing. 2 m.	מְצָא		הִמָּצֵא	מַצֵּא
2 f.	מִצְאִי		הִמָּצְאִי	etc.
plur. 2 m.	מִצְאוּ		הִמָּצְאוּ	as Niph.
2 f.	מְצֶאנָה		הִמָּצֶאנָה	
Infinitive				
constr.	מְצֹא		הִמָּצֵא	מַצֵּא
absol.	מָצוֹא		נִמְצֹא	מַצֵּא
Participle				
active	מֹצֵא			מְמַצֵּא
passive	מָצוּא		נִמְצָא	

'ALEPH VERBS

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.		אַמְצִיאָה		
Juss. 3 sg. m.		יַמְצֵא		
Waw cons. imp.		וַיַּמְצֵא		
Waw cons. pf.				
Imperative sing. 2 m.		הַמְצֵא		הִתְמַצֵּא
2 f.		הַמְצִיאִי		הִתְמַצְּאִי
plur. 2 m.		הַמְצִיאוּ		etc. as
2 f.		הַמְצֶאנָה		Niph.
Infinitive constr.		הַמְצִיא	הָמְצָא	הִתְמַצֵּא
absol.		הַמְצֵא		
Participle active		מַמְצִיא		מִתְמַצֵּא
passive	מֻמְצָא		מָמְצָא	

		Qal		Niph'al	Hiph'il	Hoph'al
Perfect						
sing.	3 m.	יָרֵא	יָשַׁב	נוֹשַׁב	הוֹשִׁיב	הוּשַׁב
	3 f.		יָשְׁבָה	נוֹשְׁבָה	הוֹשִׁיבָה	הוּשְׁבָה
	2 m.		יָשַׁבְתָּ	נוֹשַׁבְתָּ	הוֹשַׁבְתָּ	הוּשַׁבְתָּ
	2 f.	etc.		etc.	etc.	etc.
	1 c.					
plur.	3 c.					
	2 m.					
	2 f.					
	1 c.					
Imperfect						
sing.	3 m.	יִירָא	יֵשֵׁב	יִוָּשֵׁב	יוֹשִׁיב	יוּשַׁב
	3 f.		תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב
	2 m.		תֵּשֵׁב	תִּוָּשֵׁב	תּוֹשִׁיב	תּוּשַׁב
	2 f.		תֵּשְׁבִי	תִּוָּשְׁבִי	תּוֹשִׁיבִי	etc.
	1 c.		אֵשֵׁב	אִוָּשֵׁב	אוֹשִׁיב	
plur.	3 m.		יֵשְׁבוּ	יִוָּשְׁבוּ	יוֹשִׁיבוּ	
	3 f.		תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	(תּוֹשֵׁבְנָה)	
	2 m.		תֵּשְׁבוּ	תִּוָּשְׁבוּ	תּוֹשִׁיבוּ	
	2 f.		תֵּשַׁבְנָה	תִּוָּשַׁבְנָה	(תּוֹשֵׁבְנָה)	
	1 c.		נֵשֵׁב	נִוָּשֵׁב	נוֹשִׁיב	

PE YODH VERBS

		Qal.	Hiph'il
Perfect			
sing.	3 m.	יָטַב	הֵיטִיב
	3 f.	יָטְבָה	הֵיטִיבָה
	2 m.	etc.	הֵיטַבְתָּ
	2 f.		הֵיטַבְתְּ
	1 c.		הֵיטַבְתִּי
plur.	3 c.		הֵיטִיבוּ
	2 m.		הֵיטַבְתֶּם
	2 f.		הֵיטַבְתֶּן
	1 c.		הֵיטַבְנוּ
Imperfect			
sing.	3 m.	יִיטַב	יֵיטִיב
	3 f.	תִּיטַב	תֵּיטִיב
	2 m.	תִּיטַב	תֵּיטִיב
	2 f.	תִּיטְבִי	תֵּיטִיבִי
	1 c.	אִיטַב	אֵיטִיב
plur.	3 m.·	יִיטְבוּ	יֵיטִיבוּ
	3 f.	תִּיטַבְנָה	תֵּיטֵבְנָה
	2 m.	תִּיטְבוּ	תֵּיטִיבוּ
	2 f.	תִּיטַבְנָה	תֵּיטֵבְנָה
	1 c.	נִיטַב	נֵיטִיב

G

PE WAW AND

	Qal		Niph'al	Hiph'il	Hoph'a
Cohor. 1 sg.	אֵשְׁבָה				
Juss. 3 sg. m.	יֵשֵׁב			יוֹשֵׁב	
Waw cons. imp.	וַיֵּשֶׁב			וַיּוֹשֶׁב	
Waw cons. pf.	וְיָשַׁבְתָּ				
Imperative					
sing. 2 m.	שֵׁב (שְׁבָה)	יְרָא	הִוָּשֵׁב	הוֹשֵׁב	
2 f.	שְׁבִי		הִוָּשְׁבִי	הוֹשִׁיבִי	
plur. 2 m.	שְׁבוּ		הִוָּשְׁבוּ	הוֹשִׁיבוּ	
2 f.	שֵׁבְנָה		הִוָּשַׁבְנָה	הוֹשֵׁבְנָה	
Infinitive constr.	שֶׁבֶת	יְרָאָה	הִוָּשֵׁב	הוֹשִׁיב	הוּשַׁב
absol.	יָשׁוֹב			הוֹשֵׁב	
Participle active	יֹשֵׁב	יָרֵא		מוֹשִׁיב	
passive	יָשׁוּב		נוֹשָׁב		מוּשָׁב

PE YODH VERBS

	Qal	Hiph'il
Cohor. 1 sg.		
Juss. 3 sg. m.	יִיטַב	יֵיטֵב
Waw cons. imp.	וַיִּיטַב	וַיֵּיטֶב
Waw cons. pf.		
Imperative		הֵיטֵב
sing. 2 m.		
2 f.		הֵיטִיבִי
plur. 2 m.		הֵיטִיבוּ
2 f.		הֵיטַבְנָה
Infinitive constr.	(יְטֹב)	הֵיטִיב
absol.	יָטוֹב	הֵיטֵב
Participle active	יֹטֵב	מֵיטִיב
passive	יָטוּב	

		Qal		Niph'al
		Active	Stative	
Perfect				
sing.	3 m.	קָם	מֵת	בּוֹשׁ	נָקוֹם
	3 f.	קָמָה	מֵתָה	בוֹשָׁה	נָקוֹמָה
	2 m.	קַמְתָּ	מַתָּה	בֹּשְׁתָּ	נְקוּמֹתָ
	2 f.	קַמְתְּ	מַתְּ	בֹּשְׁתְּ	נְקוּמֹת
	1 c.	קַמְתִּי	מַתִּי	בֹּשְׁתִּי	נְקוּמֹתִי
plur.	3 c.	קָמוּ	מֵתוּ	בוֹשׁוּ	נָקוֹמוּ
	2 m.	קַמְתֶּם	מַתֶּם	בָּשְׁתֶּם	נְקוּמֹתֶם
	2 f.	קַמְתֶּן	מַתֶּן	בָּשְׁתֶּן	נְקוּמֹתֶן
	1 c.	קַמְנוּ	מַתְנוּ	בֹּשְׁנוּ	נְקוּמֹנוּ
Imperfect				
sing.	3 m.	יָקוּם	יָמוּת	יֵבוֹשׁ	יִקּוֹם
	3 f.	תָּקוּם	etc.	תֵּבוֹשׁ	תִּקּוֹם
	2 m.	תָּקוּם		תֵּבוֹשׁ	תִּקּוֹם
	2 f.	תָּקוּמִי		תֵּבוֹשִׁי	תִּקּוֹמִי
	1 c.	אָקוּם		אֵבוֹשׁ	אֶקּוֹם
plur.	3 m	יָקוּמוּ		יֵבוֹשׁוּ	יִקּוֹמוּ
	3 f	תְּקוּמֶינָה		תְּבֹשְׁנָה	
	2 m.	תָּקוּמוּ		תֵּבוֹשׁוּ	תִּקּוֹמוּ
	2 f.	תְּקוּמֶינָה		תְּבוֹשְׁנָה	
	1 c.	נָקוּם		נֵבוֹשׁ	נִקּוֹם

'Ayin Yodh Verb

		Hiph'il	Hoph'al	Qal
Perfect				
sing.	3 m.	הֵקִים	הוּקַם	שָׂם
	3 f.	הֵקִימָה	הוּקְמָה	שָׂמָה
	2 m.	הֲקִימֹתָ	הוּקַמְתָּ	שַׂמְתָּ
	2 f.	הֲקִימֹת	הוּקַמְתְּ	
	1 c.	הֲקִימֹתִי	הוּקַמְתִּי	etc. as קָם
plur.		הֵקִימוּ	הוּקְמוּ	
	2 m.	הֲקִימֹתֶם	הוּקַמְתֶּם	
	2 f.	הֲקִימֹתֶן	הוּקַמְתֶּן	
	1 c.	הֲקִימֹנוּ	הוּקַמְנוּ	
Imperfect				
sing.	3 m.	יָקִים	יוּקַם	יָשִׂים
	3 f.	תָּקִים	תּוּקַם	תָּשִׂים
	2 m.	תָּקִים	תּוּקַם	תָּשִׂים
	2 f.	תָּקִימִי	תּוּקְמִי	תָּשִׂימִי
	1 c.	אָקִים	אוּקַם	אָשִׂים
plur.	3 m.	יָקִימוּ	יוּקְמוּ	יָשִׂימוּ
	3 f.	תְּקֵמְנָה²	תּוּקַמְנָה	תְּשֵׂמְנָה¹
	2 f.	תָּקִימוּ	תּוּקְמוּ	תָּשִׂימוּ
	2 f.	תְּקֵמְנָה	תּוּקַמְנָה	תְּשֵׂמְנָה¹
	1 c.	נָקִים	נוּקַם	נָשִׂים

2. Or, תְּקִימֶינָה   1. Or, תְּשִׂימֶינָה

Qal

	Active	Stative		Niph'al
Cohor. 1 sg.	אָקוּמָה	אָמוּתָה	אָברֹשָׁה	
Juss. 3 sg. m.	יָקֻם	יָמֹת	יֵבוֹשׁ	
Waw cons. imp.	וַיָּקָם	וַיָּמָת	וַיֵּבוֹשׁ	
Waw cons. pf.	וְקַמְתָּ			
Imperative				
sing. 2 m.	קוּם	מוּת	בּוֹשׁ	הֵקוֹם
2 f.	קוּמִי	etc.	בּוֹשִׁי	הֵקוֹמִי
plur. 2 m.	קוּמוּ		בּוֹשׁוּ	הֵקוֹמוּ
2 f.	קֹמְנָה		בֹּשְׁנָה	הֵקֹמְנָה
Infinitive contr.	קוּם	מוּת	בּוֹשׁ	הֵקוֹם
absol.	קוֹם	מוֹת	בּוֹשׁ	נָקוֹם
Participle active	קָם	מֵת	בּוֹשׁ	יִנָּקוֹם
passive	קוּם			

1. fem. נְקוֹמָה

'Ayin Yodh Verbs

	Hiph'il	Hoph'al	'Ayin Yodh Verb Qal
Cohor. 1 sg.	אָקִימָה		אָשִׂימָה
Juss. 3 sg. m.	יָקֵם		יָשֵׂם
Waw cons. imp.	וַיָּקֶם		וַיָּשֶׂם
Waw cons. pf.	וַהֲקִימֹתָ		וְשַׂמְתָּ
Imperative sing. 2 m.	הָקֵם		שִׂים
2 f.	הָקִימִי		שִׂימִי
plur. 2 m.	הָקִימוּ		שִׂימוּ
2 f.	הֲקֵמְנָה		
Infinitive constr.	הָקִים	הוּקַם	שִׂים
absol.	הָקֵם		שׂוֹם
Participle active	מֵקִים		שָׂם
passive		מוּקָם	

DOUBLE 'AYIN

		Qal			
		Stative		Active	
Perfect					
sing.	3 m.	סָבַב	סַב	קַל	מַל
	3 f.	סָבְבָה	סַבָּה	קַלָּה	etc
	2 m.		סַבּוֹתָ	קַלּוֹתָ	
	2 f.		סַבּוֹת	קַלּוֹת	
	1 c.		סַבּוֹתִי	קַלּוֹתִי	
plur.	3 c.	סָבְבוּ	סַבּוּ	קַלּוּ	
	2 m.		סַבּוֹתֶם	קַלּוֹתֶם	
	2 f.		סַבּוֹתֶן	קַלּוֹתֶן	
	1 c.		סַבּוֹנוּ	קַלּוֹנוּ	
Imperfect					
sing.	3 m.	יָסֹב	יִסֹב	יֵקַל	יִמַּל
	3 f.	תָסֹב	תִסֹב	תֵּקַל	תִּמַּל
	2 m.	תָסֹב	תִּסֹב	תֵּקַל	תִּמַּל
	2 f.	תָּסֹבִּי	תִּסֹבִּי	תֵּקַלִּי	תִּמַּלִּי
	1 c.	אָסֹב	אֶסֹב	אֵקַל	אֶמַּל
plur.	3 m.	יָסֹבּוּ	יִסֹבּוּ	יֵקַלּוּ	יִמְּלוּ
	3 f.	תְּסֻבֶּינָה	תִּסֹבְנָה	תְּקַלֶּינָה	תִּמַּלְנָה
	2 m.	תָּסֹבּוּ	תִּסֹבּוּ	תֵּקַלּוּ	תִּמְּלוּ
	2 f.	תְּסֻבֶּינָה	תִּסֹבְנָה	תְּקַלֶּינָה	תִּמַּלְנָה
	1 c.	נָסֹב	נִסֹב	נֵקַל	נִמַּל

VERBS

		Niph'al	Hiph'il	Hoph'al
Perfect				
sing.	3 m.	נָסַב	הֵסַב	הוּסַב
	3 f.	נָסַבָּה	הֵסַבָּה	הוּסַבָּה
	2 m.	נְסַבּוֹתָ	הֲסִבּוֹתָ	הוּסַבּוֹתָ
	2 f.	נְסַבּוֹת	הֲסִבּוֹת	etc.
	1 c.	נְסַבּוֹתִי	הֲסִבּוֹתִי	
plur.	3 c.	נָסַבּוּ	הֵסַבּוּ	
	2 m.	נְסַבּוֹתֶם	הֲסִבּוֹתֶם	
	2 f.	נְסַבּוֹתֶן	הֲסִבּוֹתֶן	
	1 c.	נְסַבּוֹנוּ	הֲסִבּוֹנוּ	
Imperfect				
sing.		יִסַּב יַסַּב	יַסֵב יָסֵב	יִסַּב יוּסַב
	3 f.	תִּסַּב	תָּסֵב	תּוּסַב
	2 m.	תִּסַּב	תָּסֵב	תּוּסַב
	2 f.	תִּסַּבִּי	תָּסֵבִּי	etc.
	1 c.	אֶסַּב	אָסֵב	
plur.		יִסַּבּוּ יַסַּבּוּ	יָסֵבּוּ	
	3 f.	תִּסַּבֶּינָה	תִּסְבֶּינָה	
	2 m.	תִּסַּבּוּ	תָּסֵבּוּ	
	2 f.	תִּסַּבֶּינָה	תִּסְבֶּינָה	
	1 c.	נִסַּב	נָסֵב	

	Qal		
	Ṣtative		Active
Cohor. 1 sg.	אֶסְבָּה	אָסֹבָה	
Juss. 3 sg. m.	יָסֹב	יִסֹּב	יֵקַל יָמַל
Waw cons. imp.	וַיָּסָב	וַיִּסֹּב	וַיֵּקַל
Waw cons. pf.	וְסַבֹּתָ		
Imperative			
sing. 2 m.	סֹב		
2 f.	סֹבִּי		
plur. 2 m.	סֹבּוּ		
2 f.	סֻבֶּינָה		
Infinitive constr.	סֹב		קַל, קָל
absol.	סָבוֹב		קָלוֹל
Participle active	סֹבֵב		קַל, קָלֶה
passive	סָבוּב		

VERBS

	Niph'al	Hiph'il	Hoph'al
Cohor 1 sg			
Juss 3 sg m	יסב	יָסֵב	
Waw cons imp	וַיִּסַב	וַיָּסֵב	
Waw cons pf			
Imperative			
sing 2 m	הִסַּב	הָסֵב	
2 f	הִסָּבִי	הָסֵבִּי	
plur 2 m	הִסָּבוּ	הָסֵבּוּ	
2 f	הִסַּבֶינָה	הֲסִבֶּינָה	
Infinitive con tr	הִסַּב	הָסֵב	הוּסַב
absol	הִסּוֹב	הָסֵב	
Participle active	נָסָב	מֵסֵב	
passive			מוּסָב

1 fem sing וּכַנְּה

LAMEDH HE (LAMEDH

		Qal	Niph'al	Pi'el
Perfect				
sing	3 m.	גָּלָה	נִגְלָה	גִּלָּה
	3 f.	גָּלְתָה	נִגְלְתָה	גִּלְּתָה
	2 m.	גָּלִיתָ	נִגְלֵיתָ	גִּלִּיתָ
	2 f.	גָּלִית	נִגְלֵית	etc.
	1 c.	גָּלִיתִי	נִגְלֵיתִי	
plur.	3 c.	גָּלוּ	נִגְלוּ	
	2 m.	גְּלִיתֶם	נִגְלֵיתֶם	
	2 f.	גְּלִיתֶן	נִגְלֵיתֶן	
	1 c.	גָּלִינוּ	נִגְלֵינוּ	
Imperfect				
sing.	3 m.	יִגְלֶה	יִגָּלֶה	יְגַלֶּה
	3 f.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
2 m.	2 m.	תִּגְלֶה	תִּגָּלֶה	תְּגַלֶּה
	2 f.	תִּגְלִי	תִּגָּלִי	etc.
	1 c.	אֶגְלֶה	אֶגָּלֶה	
plur.	3 m.	יִגְלוּ	יִגָּלוּ	
	3 f.	תִּגְלֶינָה	תִּגָּלֶינָה	
	2 m.	תִּגְלוּ	תִּגָּלוּ	
	2 f.	תִּגְלֶינָה	תִּגָּלֶינָה	
	1 c.	נִגְלֶה	נִגָּלֶה	

Yodh and Waw) Verbs

		Pu'al	Hiph'il	Hoph'al	Hithpa'el
Perfect					
sing.	3 m.	גֻּלָּה	הָגְלָה	הָגְלָה	הִתְגַּלָּה
	3 f.	גֻּלְּתָה	הָגְלְתָה	הָגְלְתָה	הִרְגַּלְתָּ
	2 m.	גֻּלֵּיתָ	הִגְלֵיתָ	הָגְלֵיתָ	הִתְגַּלֵּיתָ
	2 f.	etc.	etc.	etc.	etc.
	1 c.				
plur.	3 c.				
	2 m.				
	2 f.				
	1 c.				
Imperfect					
sing.	3 m.	יְגֻלֶּה	יַגְלֶה	יֻגְלֶה	יִתְגַּלֶּה
	3 f.	תְּגֻלֶּה	תַּגְלֶה	תֻּגְלֶה	תִּתְגַּלֶּה
	2 m.	תְּגֻלֶּה	תַּגְלֶה	תֻּגְלֶה	תִּתְגַּלֶּה
	2 f.	etc.	etc.	etc.	etc.
	1 c.				
plur.	3 m.				
	3 f.				
	2 m.				
	2 f.				
	1 c.				

LAMEDH HE (LAMEDH

	Qal	Niph‘al	Pi‘el
Cohor. 1 sg.			
Juss. 3 sg. m.	יִגְלֶה	יִגָּל	יְגַל
Waw cons, imp.	וַיִּגֶל	וַיִּגָּל	וַיְגַל
Waw cons. pf.	וְגָלִיתָ	וְנִגְלֵיתָ	
Imperative			
sing. 2 m.	גְּלֵה	הִגָּלֵה	גַּלֵּה (גַּל)
2 f.	גְּלִי	הִגָּלִי	גַּלִּי
plur. 2 m.	גְּלוּ	הִגָּלוּ	גַּלּוּ
2 f.	גְּלֶינָה	הִגָּלֶינָה	גַּלֶּינָה
Infinitive constr.	גְּלוֹת	הִגָּלוֹת	גַּלּוֹת
absol.	גָּלֹת	נִגְלֹת	
Participle active	גֹּלֶה	נִגְלֶה	מְגַלֶּה
passive	גָּלוּי		

Ýodh and Wạw) Verbs

	Pu'al	Hiph'il	Hoph'al	Hithpa'el
Cohor. 1 sg.				
Juss. 3 sg. m.		יֶ֫גֶל		יִתְגַּל
Waw cons. imp.	וַיְּגֶ֫לֶה	וַיֶּ֫גֶל		וַיִּתְגַּל
Waw cons. pf.				
Imperative				הִתְגַּלֵּה
sing. 2 m.		הַגְלֵה		הִתְגַּלִּי
2 f.		הַגְלִי		
plur. 2 m.		•etc.		etc.
2 f.				
Infinitive				הִתְגַּלּוֹת
constr.	גֻּלּוֹת	הַגְלוֹת	הָגְלוֹת	הִתְגַּלֵּה
absol.	גֻּלֵּה	הַגְלֵה	הָגְלֵה	
Participle				
active		מַגְלֶה		מִתְגַּלֶּה
passive	מְגֻלֶּה		מָגְלֶה	

KEY TO EXERCISES

Exercise 1

(a) 1. 'thph 2. blnw. 3. qṭlm. 4. slḥyny. 5. mšlkh.
6. 'rbhynw. 7. zphsln. 8. klwthy. 9. çl'ph'. 10. zrghḥm.
11. tlṭm'yn. 12. hwkhl'ym. 13. ḥph‘zyq. 14. ṭyr'š.
15. slq'lw. 16. dphṭ'nyn. 17. 'lyṣmw. 18. ṣmṭšbh.
19. kçph'yl. 20. ḥzạ̇hms.

5. תּאקלעמי 4. סנטחלי 3. צרמיו 2. לפאש 1. (b) חטשם

9. פמחטשׁענן 8. דערמאלי 7. קפסעטץ 6. שׂבּוּ

13. בגלסחע 12. טרשדמו 11. אזוענגא 10. כרמעספקי

17. חנבטש 16. אנצעלין 15. קמתרי 14. צהוגלע

20. גרקלאמיז. 19. אמינעטו 18. תצאנסעם

Exercise 2

(a) 1. lî or lê. 2. mâ. 3. khî or khê. 4. šâ. 5. lâlô
or lâlû. 6. mîmô or mîmû or mêmô or mêmû. 7. ḥôlê
or ḥûlê or ḥôlî or ḥûlî. 8. nâmî or nâmê. 9. ṣênû or
ṣînû or ṣênô or ṣînô. 10. lômî or lûmî or lômê or lûmê.

5. מולו 4. בהנה 3. לולה 2 לילו 1. (b) להלה
10. ליני. 9. קינה 8. לילי 7. מוני 6. נילו

(c) 1. û. 2. ẹ̆. 3. ĕ. 4. î. 5. ā or ŏ. 6. ŭ. 7. ê.
8. ô. 9. ĭ. 10. ō. 11. ă. 12. ŏ or ā.

(d) 1. ָ 2. ִ 3. ַ 4. � 5. ֹ 6. וּ 7. ֶ 8. ֵ
9. ֱ 10. ֳ 11. ֲ 12. ֺ

(e) 1. בֵּן 2. בָּן 3. גּוּר 4. מֵם 5. אָכַל 6. צָפֹן
7. אִישׁ 8. מַחַן 9. אֱמֶת 10. קָטַל 11. חָשִׁים 12. סֵפֶר
13. גָּדוֹל 14. הוּא 15. שׁוֹרֵק 16. מָלֵינוּ 17. עָפָר
18. הִיא 19. עֵינֵי 20. אָבֶן.

(f) 1. 'ādhām. 2. 'ĕrîth. 3. šālôm. 4. mîmê. 5.
ᵎāphônâ. 6. 'îr. 7. băth. 8. 'ĕlômî. 9. lānû. 10. măyᵢm.
11. qārā'. 12. kôkhābhîm. 13. yĕlĕth. 14. gămānû.
15. ʿĕlĕm. 16. 'āçûm. 17. yārē'. 18. kōphĕr. 19. šôr.
20. māḥāh.

Exercise 3

(a) 1. ᵃdhōnî. 2. mĭšpāt. 3. tôbhîm. 4. yĭqbᵉrû.
5. ḥānăn. 6. mălkᵉkhā. 7. hᵉlênû. 8. 'āmᵉdhû. 9. ᵉᵉmôr.
10. gᵉdhôlê. 11. kōhᵃnîm. 12. yᵉdhāmēr. 13. lᵉbābhbhām.
14. šā'ᵃlû. 15. 'nāšîm. 16. ᵉlōhîm. 17. hĕhᵉtî'.
18. tᵉnâ. 19. 'ᵃšĕr. 20. māḥᵃnĕh.

(b) 1. שְׁלֹמִי 2. יִקְטְלוּ 3. דְּבַר 4. בְּנֵי 5. אֲלֵיכֶם
6. כְּנַעַן 7. יִרְאוּ 8. יַעֲזֹב 9. חֲזָקָה 10. אַחֲרֹנִי
11. הַחֲלוֹם 12. אֲנַחְנוּ 13. מִשְׁמַר 14. בִּרְכַּת 15. חֲזָקוֹת
16. בְּעֵינַי 17. אֵלָיו 18. יַעֲשֶׂה 19. עֲדַת 20. בְּכוֹרִי.

Exercise 4

(a) 1. בְּנֵי 2. יִשְׂכְּלוּ 3. קֶרֶב 4. שָׂרִים 5. יְדְגְּתָי
6. גָּדוֹל 7. אָדָם 8. כְּבָדְתָּם 9. בְּתוֹרוֹ 10. כֻּלָּם.

(b) 1. הָלֵי 2. מְלָקְקַת 3. מֻכָּב 4. שֻׁגַּר 5. מַלְכְּכוּ
6. בָּכֶם 7. לַעֲרַת 8. יָבָם 9. מְדַבְּרוּ 10. כְּפָנָי.

Exercise 5

1. לָאֱמֶת 2. חֲכָמִים 3. שָׂרִים 4. מִשְׁחֲדוּ 5. רוּחוּ
6. הֲיֵלֵךְ 7. מֵאָדָם 8. זֶבַח 9. בַּעֲלִי 10. לַעֲבִיר.

As pronounced :

1. lĕ'ᵉmĕth. 2. hᵃkhāmîm. 3. sārîm. 4. mĭshᵃdhû.
5. rûḥû. 6. hᵃyēlēkh. 7. mē'ādhām. 8. zĕbhāḥ.
9. bā'ᵃlî. 10. lă'ᵃbhîr.

Exercise 6

1. הָאִישׁ 2. הָעָם 3. הַמַּיִם 4. הַיּוֹם 5. הַמֶּלֶךְ
6. הָרָקִיעַ 7. הַקּוֹל 8. הַחֹשֶׁךְ 9. הָעֵץ 10. הַבֹּקֶר
11. אִשָּׁה 12. יוֹם 13. הֶעָפָר 14. הָאוֹר.

Exercise 7

(a) 1. The prophet is good.   2. The good prophet.
3. The great and good morning.   4. The mountain is high.
5. The man and the prophet.   6. The temple is great and
good.   7. The night and the day.   8. The daughter and
the woman.   9. The man is the king.   10. The gold is good.

(b) 1. הָאִישׁ הַגָּדוֹל   2. הַיּוֹם   3. הָעֶרֶב וְהַבֹּקֶר   4. זָהָב
וָכֶסֶף   5. הַמֶּלֶךְ גָּדוֹל וְטוֹב   6. הַיָּד וְהָעַיִן   7. הָאִשָּׁה
וְהָאִישׁ   8. גָּדוֹל הָעָם   9. הֶחָלִי וְהַנָּבִיא   10. הַיּוֹם הַגָּדוֹל
וְהַלַּיְלָה הָרָע.

Exercise 8

(a) 1. Words.   2. A pair of horses.   3. Fathers.   4. The
two hands.   5. The two sides.   6. Old age.   7. Hearts.
8. Wells.   9. Cities.   10. Two feet.

(b) 1. שֻׁלְחָנוֹת   2. אָבְנִים   3. שְׁנָתַיִם   4. שׁוֹפָרוֹת   5. הַסּוּס
וְהַסּוּסָה   6. אָבוֹת טוֹבִים   7. גְּדוֹלָה הַשָּׂרָה   8. עֵינַיִם
וְאָזְנַיִם   9. טוֹבִים וְטוֹבוֹת   10. בָּנִים וּבָנוֹת.

Exercise 9

(*a*) 1. I am the man.   2. The great darkness is the night.   3. Thou art the good daughter.   4. That is a good man.   5. What is it?   6. These heroes.   7. What is this that he has done? 8. That fair daughter.   9. How lofty is this place!   10. Is he very powerful?

(*b*) 1. אֵלֶּה הָאֲנָשִׁים הַחֲכָמִים   2. הַשָּׁמַיִם הַהֵמָּה   3. טוֹבָה

הָאִשָּׁה הַזֹּאת   4. הָאִישׁ הַטּוֹב הַזֶּה   5. זֶה הָאִישׁ הַטּוֹב

וְהֶעָצוּם   6. מַה־עִיר   7. מַה־הֵיכָל   8. הוּא הָאִישׁ

אֲשֶׁר עַל־הַבַּיִת   9. אֲנִי הַמֶּלֶךְ הֶעָצוּם אֲשֶׁר עַל־הָאָרֶץ

הַגְּדוֹלָה   10. אֵלֶּה הַשָּׁמַיִם וְהָאָרֶץ וְהַיָּם.

Exercise 10

(*a*) 1. In peace.   2. Like Jehovah.   3. For sickness. 4. To Samuel.   5. Day and night are in the heavens. 6. The king has a son.   7. Bread and water are very good.   8. From darkness until the day.   9. Dust from the ground are we.   10. God is in this temple.

(*b*) 1. בֵּאלֹהִים   2. כַּאֲרִי   3. לִיהוֹשֻׁעַ   4. יהוה הוּא בַּשָּׁמַיִם

5. מִן־הָהָר   6. הַבֵּן הוּא כַּמֶּלֶךְ   7. בָּהָר הָרָם בַּבֹּקֶר

8. הַהֵיכָל הוּא לַמֶּלֶךְ   9. הָעָם הֶחָכָם הוּא בַּהֵיכָל בָּעֶרֶב

10. בַּת וּבֵן לַנָּבִיא.

Exercise 11

(*a*) 1. I have heard the prophet. 2. The woman did not hear the voice in the great garden. 3. I remember the man who shed the blood in the desert. 4. I wrote in the book in that day. 5. These are the bad mares which we killed on the ground. 6. May he keep the good queen in the palace. 7. And behold, the man took this woman for a wife. 8. And the man Isaac was very great in the land. 9. You shall keep the commands which God has given. 10. The man whom God created is good.

(*b*) 1. אֶכְתֹּב בְּסֵפֶר 2. מִי הַגִּבּוֹרִים וְהַנְּבִיאִים הָאֵלֶּה 3. קָרָא זֶה אֵלֶּה וְאָמַר גָּדוֹל יהוה 4. אָכַלְתָּ מִן־הָעֵץ 5. יִשְׁמַע יהוה אֶת־הָאִישׁ אֲשֶׁר לֹא־יִשְׁפֹּךְ דָּם 6. הֲלֹא נָתַן הָאֱלֹהִים בֵּן וּבַת לַנָּבִיא 7. תִּשְׁמֹרְנָה אֶת־הַדְּבָרִים אֲשֶׁר בַּסֵּפֶר 8. בָּרָא אֱלֹהִים טוֹב וָרָע וְיוֹם וְלַיְלָה 9. זָכַרְתִּי אֶת־אֲשֶׁר שָׁמַעְתִּי בַּהֵיכָל 10. לֹא יִשְׁמֹר אֶת־הַדְּבָרִים אֲשֶׁר נָתַן הַנָּבִיא לָעָם בַּמִּדְבָּר׃

Exercise 12

(*a*) 1. The good mares of the king. 2. The prophet took a horse belonging to the king. 3. These are the days of the years of the life of the bad king. 4. God set the sun in the firmament of the heaven. 5. He said, I am the servant of Abraham. 6. And in the presence of all the prophets shall he dwell. 7. Thou hast kept the heart of the great king from evil. 8. The people did not hear the words of the prophet of the Lord. 9. The sword of gold is in the hand of the mighty man. 10. You did not remember the words which the sons of the prophets of the Lord spake.

(b) 1. אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ   2. קוֹל הָאֱלֹהִים בְּעִיר
דָּוִד   3. עֵינֵי הָאִישׁ עַל־סוּסֵי הַפַּרְעֹה   4. דִּבְרֵי הָעָם הֵם
רָעִים מְאֹד בְּאָזְנֵי הַנָּבִיא   5. הַסּוּס אֲשֶׁר לַמֶּלֶךְ הַטּוֹב בַּמִּדְבָּר
6. הָרַג גִּבּוֹר שָׁאוּל אֶת־נְבִיאֵי יְהוָה בַּמָּקוֹם אֲשֶׁר יָשַׁב דָּוִד
7. לֹא נָבִיא אָנִי וְלֹא בֶּן־נָבִיא   8. אָמַר אָנֹכִי אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב   9. תּוֹרַת יְהוָה הִיא טוֹבָה בְּעֵינֵי
הָעָם   10. הֶאָכַלְתָּ מִן־הָעֵץ אֲשֶׁר בְּגַן יְהוָה.

Exercise 13

(a) 1. From you. 2. From him, or, from us. 3. After thee(*f*). 4. With her. 5. Before the man. 6. Their(*f*) horses. 7. Their(*m*) mares. 8. Your(*f*) righteousnesses. 9. I have heard their(*m*) words. 10. Your(*m*) hands. 11. To them(*m*). 12. Their(*m*) words are evil in the sight of Jehovah. 13. The prophet sent his sons and his daughters toward the desert. 14. We have heard thy voice in the temple of the Lord. 15. Between me and thee. 16. And I did not pursue after the sons of Jacob. 17. For I have kept the ways of Jehovah the God of Israel. 18. In the book of the kings of Israel and Judah. 19. They have not kept the commandments of Jehovah which he gave to them on the mountain. 20. And all his judgments are before thee.

(b) 1. לְפָנַי   2. אַחֲרֵיהֶן   3. עָלָיו   4. מִמְּךָ   5. אֲלֵיכֶם
6. לִפְנֵיכֶם   7. לְפָנֶיךָ   8. פָּנַי   9. יָדֵינוּ   10. שְׂפָתַיִךְ
11. צִדְקוֹתֵיהֶן   12. דְּבָרָיו   13. סוּסָם   14. סוּסֵיכֶן
15. סוּסוֹתֵיכֶן   16. בֵּינֵינוּ   17. תַּחְתָּיו   18. הִנֵּנִי   19. שִׂפְתֵיהֶם
20. יָדְךָ הַחֲזָקָה הִיא בָּעָם.

Exercise 14

(a) 1. Be not (ye) angry. 2. Thou shalt not steal. 3. Speak, I beg. 4. And God said, fall thou down before me, and I will not be angry with thee for ever. 5. Pursue ye after him. 6. Let him not write in the book of the law of Jehovah, the God of Israel. 7. I went and sold the boy. 8. The man forgot the words of the prophet and did not keep the law of Jehovah. 9. And he set him over all the land of Egypt. 10. He will surely keep the law of God. 11. And when the prophet remembered these words he said, Pursue (thou) after them northwards. 12. Ye are remembering the words of God which I spoke in that day. 13. Behold, I am sending the prophet towards the city.

(b) 1. תִּשְׁמֹר אֶת־מִצְוֹתַי   2. יִשְׁמֹר אֹתְךָ מִכָּל־רַע בָּאָרֶץ

3. אֵלְכָה־נָּא אֶל־בֵּית הַנָּבִיא   4. וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ

בֵּין הַמַּיִם אֲשֶׁר תַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר עַל־הָרָקִיעַ

5. אֶשְׁמְרָה אֶת־מִצְוֹתֶיךָ 6. הָלַךְ הָלוֹךְ אֶל־בֵּית יוֹסֵף 7. אֶשְׁמֹר

שָׁמוֹר אֶת־מִצְוֹתֶיךָ   8. חִדְלוּ לִסְפֹּר אֶת־כּוֹכְבֵי הַשָּׁמָיִם

9. יָרְדוּ מִצְרַיְמָה לִשְׁבָּר־אֹכֶל בַּמָּקוֹם הַהוּא   10. וְהִנֵּה שָׁלַח

אֶת־הַיֶּלֶד לִשְׁמוֹר אֶת־עִיר הַגִּבּוֹרִים   11. יהוה הוּא שֹׁמְרְךָ

בְּיוֹם הָרָע   12. הַנְּבִיאִים שֹׁמְרִים אֶת־תּוֹרַת יהוה אֱלֹהֵי

יִשְׂרָאֵל   13. הַמֶּלֶךְ מָשַׁל בְּעַם בָּאָרֶץ.

Exercise 15

(*a*) 1. And Jehovah said unto me, Say unto them, do
not fight. 2. And we rested in that place many days.
3. And Jehovah repented that he had made man on the
earth. 4. And all the great mountains were covered,
which were under all the heavens. 5. The sacrifices of
God are a broken spirit. 6. Thou wilt send to thy servant
an attentive (hearing) heart to judge this thy people.
7. Son of man, I have broken the arm of Pharaoh, king
of Egypt, and behold, it has not been bound up. 8. Thou
hast said, seek ye my face, thy face will I seek. 9. And
now thou art cursed from the ground which the Lord has
made. 10. And Pharaoh hardened his heart and did not
let the people go.

(*b*) 1. וַיְשַׁלַּח הָאֱמֹרִי הַיּשֵׁב בָּהָר הַהוּא וַיִּרְדְּפוּ אֶתְכֶם 2. לֹא
תִלָּחֲמוּ אֶת־קָטֹן וְאֶת־גָּדוֹל כִּי־אִם־אֶת־מֶלֶךְ יִשְׂרָאֵל 3. וַיֹּאמֶר
יהוה הַמְכַסֶּה מֵאַבְרָהָם אֲשֶׁר עָשִׂיתִי 4. שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם
דָּמוֹ יִשָּׁפֵךְ כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם 5. וּבְסִפְרֵי
בֵית־יִשְׂרָאֵל לֹא יִכָּתֵבוּ 6. הֵן שָׁלַחְתָּ אֹתִי הַיּוֹם מֵעַל פְּנֵי
הָאֲדָמָה וּמִפָּנֶיךָ אֶסָּתֵר 7. לֹא יָכְלוּ לִשְׁתֹּת מִמֵּימֵי הַיְאֹר
8. וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר יהוה בְּנִי בְכֹרִי יִשְׂרָאֵל 9. וְשָׁמְעוּ
לְקֹלֶךָ וּבָאתָ אַתָּה וְזִקְנֵי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרַיִם וַאֲמַרְתֶּם אֵלָיו
נֵלְכָה־נָּא בַּמִּדְבָּר וְנִזְבְּחָה לַיהוה אֱלֹהֵינוּ 10. וַיְדַבֵּר אַהֲרֹן
אֵת־כָּל־הַדְּבָרִים אֲשֶׁר דִּבֶּר יהוה אֶל־מֹשֶׁה.

Exercise 16

(*a*) 1. And Jehovah said to Samuel, listen to their voice
and make a king for them. 2. And he came to the gate
of the city, and behold there a woman gathering sticks.
3. As for you, you have caused many to stumble at the law
of Jehovah. 4. And behold, their lord was fallen down dead
on the ground. 5. And thou art cast out of heaven with
everyone who does evil. 6. And Jacob said to his sons,
Why do you look upon one another, behold, I have heard
that there is bread in Egypt. 7. And they said, we have
walked to and fro in the earth, and behold, all the earth
is still. 8. She is the city to be visited by the hand of
Jehovah the God of Israel. 9. And as the prophet heard
these words he took courage. 10. I saw the wicked buried
and they were forgotten in the city where they had so done.

(*b*) 1. בָּא אִישׁ מֵהָעָם לְהַשְׁחִית אֶת־הַמֶּלֶךְ 2. בָּאתָ אֵלַי לְהַזְכִּיר
אֶת־עֲוֺנִי וּלְהָמִית אֶת־בְּנִי 3. אֵלֶּה הַמְּאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם
לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלָּיְלָה 4. וְהָשְׁכַּב בְּקִבְרוֹ בַּמָּקוֹם
אֲשֶׁר נָתַן הַמֶּלֶךְ לוֹ 5. וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־הָעָם הִתְקַדְּשׁוּ כִּי
יהוה בַּמָּקוֹם הַזֶּה 6. מָשְׁלָךְ רֹאשׁוֹ עַל־הַאֲדָמָה בְּיַד הַגִּבּוֹר
7. וַיִּשְׁמְעוּ אֶת־קוֹל יהוה מִתְהַלֵּךְ בַּגָּן 8. וַיִּתְחַבְּאוּ הָאָדָם
וְאִשְׁתּוֹ מִפְּנֵי יהוה אֱלֹהִים בְּתוֹךְ עֲצֵי הַגָּן 9. וַיֹּאמֶר פַּרְעֹה
הֵן רַבִּים עַם הָאָרֶץ וְהִשְׁבַּתֶּם אֹתָם בַּמָּקוֹם הַזֶּה 10. וַיִּתְנַבְּאוּ
עַד־הָעֶרֶב וְאֵין־קוֹל.

Exercise 17

(a) 1. Two feet.   2. His messengers.   3. Their years.
4. Your places.   5. In his heart.   6. Thy (f) calf.   7. Our
counsels.   8. Their (m) women.   9. Their (m) waters.
10. Their (f) oxen.   11. Thy (m) handmaidens.   12. Your
(m) mouth.   13. Their (f) cities.   14. My vineyard.   15. Two
knees.

(b) 1. עֵינַיִם   2. אָזְנַיִם   3. יְדֵיהֶם   4. בְּרַכְתְּכֶם   5. דִּבְרֵיהֶם

6. אֲחֵיכֶם   7. בָּתֵּיהֶן   8. בְּנֹתֵיהֶם   9. אָחִי   10. רָאשֵׁיהֶם

11. צִדְקוֹ   12. עֶגְלֵיהֶם   13. גְּדִלִי   14. מַלְכְּכֶם   15. חַיָּלֵינוּ·

Exercise 18

(a) 1. Younger than his brother.   2. David is the
greatest of his brothers.   3. His youngest son.   4. The
most servile slave.   5. I will be greater than thou.   6. I
am taller than he.   7. One of thy tribes.   8. His three
sons.   9. On the fifteenth day.   10. The eighteenth year
of Solomon.   11. In the second year of Pekah.   12. In the
twelfth month in the third year.   13. In the eighteenth
year of the king of Israel.   14. Those two.   15. Two by two.

(b) 1. טוֹב מִזָּהָב   2. בִּתּוֹ הַקְּטַנָּה   3. גָּבַהּ הוּא מֵאִשְׁתּוֹ

4 מִגְּדוֹלָם וְעַד־קְטַנָּם   5. יֶאֱהַב יַעֲקֹב אֶת־רָחֵל מִלֵּאָה

6. לֹא־טוֹב אָנֹכִי מֵאֲבֹתָי   7. שְׁנֵי הֶהָרִים   8. שָׁלֹשׁ בְּנוֹתֶיהָ

9 חֲמִשָּׁה עָשָׂר בָּנִים   10. שְׁתַּיִם וְשִׁשִּׁים שָׁנָה   11. עֶשְׂרִים

וְשִׁבְעָה or שִׁבְעָה וְעֶשְׂרִים   12. אַחַת עֶשְׂרֵה שָׁנָה   13. הָאָרֶץ

הָרִאשׁוֹנָה   14. הַחֹדֶשׁ הָעֲשִׂירִי   15. בַּשָּׁנָה הַשֵּׁנִית.

Exercise 19

(a) 1. He will seek me.   2. Our keeping, or, keeping us.
3. He will make me king.   4. They (*m*) will keep you (*f*).
5. You (*f*) have kept me.   6. Thou (*f*) hast kept me.   7. He
has kept them (*f*).   8. After they had made a covenant.
9. We have sought thee in the temple.   10. Seek him
in the morning.   11. When he kept thy words.   12. Make
him king over this people.   13. He who justifies me is God.
14. He will destroy me in that day.   15. For those who
honour me I will honour.

(b) 1. הִמְלִיכַתְנִי   2. שְׁמַרְתִּיךָ   3. שְׁמָרוּם   4. הַמְלִיכֵנִי   5. יְבַקְשׁוּנִי

6. בְּקַשְׁתּוּנִי   7. שְׁמָרוּךָ   8. בְּשָׁמְרֶךָ   9. כִּזְכֹּר הָאִישׁ אֶת־

תּוֹרָתֶךָ   10. בַּיּוֹם פָּקְדִי אֹתָם   11. יְכַבְּדַנִי בָּעִיר הַהִיא

12. אֶשְׁפָּטֶךָ כִּדְרָכֶיךָ   13. שְׁלָחַנִי אֱלֹהִים לִפְנֵיכֶם   14. בַּקְשֻׁהוּ

בְּכָל־לְבָבְכֶם   15. הַמְצָאתַנִי אוֹיְבִי.

Exercise 20

(*a*) 1. And he said to me, Son of man, stand upon thy
feet and I will speak with thee.   2. I will serve thee seven
years for Rachel thy younger daughter.   3. And the elders
of his city will send and take him from there, and will
give him into the·hand of the king.   4. Thus saith Jehovah
unto the men of Anathoth who are seeking thy life, saying,
Do not prophesy in the name of Jehovah.   5. And Pharaoh
dreamed and behold he stood by the river.   6. And
Jonathan spoke good of David unto Saul his father, and
said unto him, Let not the king sin against his servant.
7. And thou shalt serve thine enemies which Jehovah
shall send against thee.   8. In the day of evil I will call
upon thee, for thou wilt answer me.   9. Thou hast not
allowed me to kiss my sons and my daughters.   10. And
he divided himself against them by night, he and his
servants.

(*b*) 1. וְאַתָּה בֶּן־אָדָם 2. תַּעַבְדוּן אֶת־אֱלֹהִים עַל־הָהָר הַזֶּה

3. וַיַּחַלְמוּ חֲלוֹם בְּלַיְלָה אֶחָד הִנָּבֵא אֶל־הָרֵי יִשְׂרָאֵל

4. וַיֹּאמֶר גְּשׁוּ הֲלֹם כֹּל הָעָם 5. כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד

עָלָיו אַדְמַת־קֹדֶשׁ הִיא 6. וְלֹא תֶּחֱטִיא אֶת־הָאָרֶץ אֲשֶׁר יהוה

אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה 7. כֹּה אָמַר יהוה שַׁלַּח אֶת־עַמִּי וְיַעַבְדֻנִי

8. וְעָנָה יהוה וְאָמַר לְעַמּוֹ הִנְנִי שֹׁלֵחַ לָחֶם בַּמִּדְבָּר 9. בְּכָל

הַדְּבָרִים הָאֵלֶּה לֹא חָטָא בִּשְׂפָתָיו 10. וַיֹּאמֶר אֵלָיו אָבִיו

גְּשָׁה־נָא וּשְׁקָה־לִּי בְּנִי.

Exercise 21

• (*a*) 1. And Jehovah said to Moses, Pharaoh's heart is heavy, he is unwilling to let the people go. 2. And the earth was corrupt before God, and the earth was full of violence. 3. And thou shalt speak unto everyone who is wise of heart, whom I have filled with the spirit of wisdom. 4. And he refused, and said unto his master's wife, Behold, my lord does not know, and everything which he has he has given into my hand. 5. And how shall I do this great evil, and sin against God? 6. As for me, I hate him, because he does not prophesy good unto me. 7. And if it is evil in your sight to serve Jehovah, choose ye to-day whom ye will serve. 8. And ye shall cry out in that day because of your king whom ye have chosen for yourselves. 9. He will not destroy thee, nor forget the covenant of thy fathers which he sware unto them. 10. And thou shalt anoint for me the one whom I shall tell unto thee.

(*b*) 1. וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ. 2. • לֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם. 3. יְשַׁלַּח אֶת מַלְאָכוֹ לְפָנֶיךָ. 4. וַיִּשָּׁבַע לוֹ עַל־הַדְּבָרִים הָאֵלֶּה. 5. וְהִנֵּה שָׁאוּל נִשְׁעָן עַל־חֲנִיתוֹ. 6. וְדַם־זְבָחֶיךָ יִשָּׁפֵךְ עַל־מִזְבַּח יהוה אֱלֹהֶיךָ וְהַבָּשָׂר תֹּאכֵל. 7. אֶבְיוֹנֶיהָ אַשְׂבִּיעַ לָחֶם. 8. וַיֹּאמֶר אֶל־יַעֲקֹב לֹא מְצָאתִיהָ. 9. לֹא תִשָּׂא אֶת־אָחִיךָ בִּלְבָבֶךָ. 10. וְלָקַחְתָּ אֶת־שֶׁמֶן הַמִּשְׁחָה וְיָצַקְתָּ עַל־רֹאשׁוֹ וּמָשַׁחְתָּ אֹתוֹ.

Exercise 22

(*a*) 1. And he went and dwelt by the stream which is before the city. 2. And he arose, and went for his life, and came unto the desert. 3. Arise, eat, for the way is too difficult for thee. 4. And Jehovah said unto him, go, return on thy way towards the desert. 5. And the daughter of Pharaoh said unto her, cause this child to go away, and nurse it for me. 6. And he said, my son shall not go down with you, for his brother is dead. 7. And thou shalt choose from all the people men of valour, fearing God. 8. And the fish which is in the river shall die. 9. Pharaoh will lift up thy head, and will restore thee to the palace. 10. For I am to die in this land, but ye shall go over and possess this good land.

(*b*) 1. וַיֹּאמֶר צֵא וְעָמַדְתָּ בָהָר 2. לֵךְ שׁוּב כִּי מֶה עָשִׂיתִי לָךְ 3. וַיָּקָם וַיֵּלֶךְ אַחֲרֵי אֵלִיָּהוּ 4. וַיִּפְצְרוּ עַד־בֹּשׁ וַיֹּאמֶר שְׁלַח 5. וַיָּמָת הַמֶּלֶךְ וַיָּבוֹא שֹׁמְרוֹן וַיִּקְבְּרוּ אֶת־הַמֶּלֶךְ בְּשֹׁמְרוֹן 6. וַיָּקוּמוּ כָל־אַנְשֵׁי־חַיִל וַיֵּלְכוּ כָל־הַלַּיְלָה וַיִּקְחוּ אֶת־נִבְלַת שָׁאוּל 7. וַתִּקַּח הָאִשָּׁה אֶת־הַיֶּלֶד וַתְּנִיקֵהוּ 8. וְרָאוּ אֶת־שֵׁם יהוה בָּעִיר 9. זַרְעוֹ יִירַשׁ אֶת־הָאָרֶץ 10. וַיֹּאמֶר שׁוֹב אָשׁוּב אֵלֶיךָ בְּיוֹם הָרָע.

Exercise 23

• (a) 1. The man who curses his father or his mother shall surely be put to death. 2. Cursed shall you be when you come in, and cursed shall you be when you go out. 3. May Jehovah lift up his countenance upon you and give you peace. 4. And she said, drink, my lord, and she let down her pitcher upon her hand in the well. 5. And God said, let there be light, and there was light. 6. And the evening and the morning were the fifth day. 7. For they weep unto me saying, give us flesh. 8. And his disease was very grievous, so that there was no breath left in him. 9. For behold, on the city which is called by my name I am beginning to do evil in this day. 10. And God saw that it was good.

(b) 1. וַיֹּאמֶר אֵלֶיהָ אַל־תִּירְאִי בֹּאִי עֲשִׂי כִּדְבָרֵךְ 2. וַיִּקְרְאוּ בְּשֵׁם־אֱלֹהֵיהֶם לֵאמֹר הַבַּעַל עֲנֵנִי וְאֵין קוֹל וְאֵין עֹנֶה אֹתָם• 3. וַיְהִי דְבַר־יהוה אֵלָיו לֵאמֹר קוּם לֵךְ מִדְבָּרָה 4. וַיָּבֹא מַלְאַךְ־יהוה אֶל הָאִשָּׁה וַיֹּאמֶר אֵלֶיהָ הִנֵּה־נָא לֹא יָלַדְתְּ וַתַּהַר בֵּן 5. יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמָיִם 6. פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ 7. וַיֹּאמֶר אֶל־יוֹסֵף הִנֵּה מֵת אָנֹכִי וְהָיָה אֱלֹהִים עִמָּכֶם וְהֵשִׁיב אֶתְכֶם אֶל־אֶרֶץ אֲבֹתֵיכֶם 8. וְשָׁמַרְתָּ אֶת־כָּל־אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם 9. וַיַּעַל רַבַּ֫ט אֶל־הַיָּם 10. וַיַּעַשׂ הַמֶּלֶךְ כְּכָל־אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים.